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MEMOIR OF JUSTIN MARTYR.

JUSTIN, to whose name the epithet Martyr is usually attached, was one of the most eminent of those who in the second century "were beheaded for the witness of Jesus and for the word of God." An elaborate examination of his life, writings, and opinions, has recently been published by the Rev. Charles Semisch, of Trebnitz, Silesia. This work, translated from the German, with the author's concurrence, by Mr. J. E. Ryland, constitutes the forty-first and forty-second volumes of the Edinburgh Biblical Cabinet. As it is the result of laborious research, in which the original sources of information have been explored with great care, we have not doubted that we should gratify many of our readers by presenting to them an abridgment of the first book, which is on Justin's life, labours, and martyrdom.

Justin Martyr was born at Flavia Neapolis, (the ancient Sichem, and the modern Naplous,) a Roman colony, in which the Grecian manners and culture prevailed. The year of his birth is not precisely known. He was brought up in the religious faith of the Greeks, to

which his parents belonged. As he grew up, his natural love of knowledge and thirst after truth, led him to the most noted schools of Grecian philosophy, which he looked upon as the repositories of true wisdom. At the beginning of his *Dialogue with Trypho the Jew*, he describes the hopes with which he entered on the study of philosophy, and the disappointments in which his highly raised expectations issued, till, in the Christian faith, he found that certainty and truth which had been the constant aim of his inquiries. Justin first joined himself to a disciple of the Stoa, but after a short time left him with the bitterness of blighted hopes, since of the deity, (in whose nature and being Justin wished, above all, to be instructed), he could say little, and, indeed, spoke of this subject as holding a very subordinate place in philosophical discussions. But still keener was the disappointment which our inquirer met with from a Peripatetic, who debased philosophy into a mere instrument of secular advantage, and concealed under his philosopher's cloak a sordid love of gain; after giving a few lessons, he demanded of

Justin the fee, the payment of which he made indispensable to a continued attendance on his philosophical lectures and exercises. Provoked by such grovelling meanness, Justin immediately quitted this pretended philosopher. But these untoward events in no degree weakened his attachment to philosophy. On the contrary, with the same confiding spirit as at first, he betook himself to the school of a Pythagorean, whose reputation for philosophic depth and refinement was not inferior to his own high self-estimation. Here, again, Justin's hopes were deceived, and the truth he sought for was still involved in darkness. The philosopher launched out into the praises of music, geometry, and astronomy, and prescribed an acquaintance with these sciences as the indispensable preliminary of all philosophic inquiry, as the best means of withdrawing the soul from sensible objects, and rendering it capable of apprehending super-sensual truth; and at last excluded Justin from the circle of his scholars, when he confessed his ignorance on these subjects. Justin was almost in despair of ever satisfying, in the schools of the philosophers, his ardent longing after truth, when the great repute in which the Platonic philosophy was held, and the circumstance that just at that time a very noted Platonist had opened a school in the place where he was then residing, induced him to make one more attempt. And here, indeed, his wishes were gratified even beyond his expectations. The conversations with the philosopher furnished his inquisitive mind with the richest materials; the Platonic philosophy, and especially the doctrine of ideas, powerfully impressed him; his philosophic knowledge increased daily; and he now believed himself on the verge of the consummating height of the Platonic philosophy, the intuition of the deity; when a seeming accident gave an entirely different direction to

his energies, and, from a contemplative Platonist, changed him into a happy Christian believer. That he might surrender himself undisturbed to contemplation, Justin one day resorted, as was his wont, to a lonely spot on the seashore. But scarcely had he begun to be absorbed in the speculation to which his thoughts were turned, when happening to look back, he saw coming behind him, an aged man of gentle, venerable aspect. Surprised at this unexpected and unwished for meeting, he stopped till the stranger came up to him, and found on inquiry that he had come down to the beach, to wait for some absent relations, whose return he was anxiously expecting. Justin could not help giving an explanation of his own presence on that spot, and after stating that he had chosen that place for the purpose of speculation, he was not a little astonished when the aged man said in reply, "You are then a lover of discourse, but no lover of deeds nor of truth, nor do you attempt to be a man of action, so much as a clever disputant?" Justin replied, that in his opinion, no employment could be more worthy and urgent than to make it manifest that intelligence was the presiding principle of all things, and by means of this intelligence to discern the erroneous and the undivine in all other pursuits. Without philosophy there could be no clear understanding or prudence. Philosophical knowledge ought, therefore, to be an object of universal attention; all other pursuits should retire into the back ground before it, or be altogether renounced if they could not be brought into connexion with philosophy. The aged man inquired whether philosophy led to happiness, and what was the proper definition of philosophy; he was told that philosophy was the science of being and the knowledge of truth,—but that happiness was the reward of this knowledge and wisdom. He then endeavoured to convince this eloquent



advocate that philosophy, as long as it depended purely on its own resources, was utterly incapable of solving such a problem. For a knowledge of God, who is the highest object of all, and especially of Platonic speculation, could not be acquired by an empirical method, or by discursive contemplation, like the knowledge of music, arithmetic, and astronomy, or an acquaintance with the healing art and military tactics. Only that knowledge of God could claim truth and certainty, which had for its origin an immediate view of the divine, or the instructions of one who enjoyed such a view. But to such an origin philosophy in all its extent could make no pretensions. For when the Platonic philosophy asserted that a power resided in the human reason (*νοῦς*) to rise to this vision of God, the assertion was a mere postulate without any foundation. Reason might certainly ascertain by itself the reality of the divine existence and moral principles, but could not behold the essence of God. If the latter were the case, a vision of the divine essence would be possible for the souls of beasts, since these, according to their measure, are not specifically different from human souls. Besides, this postulate of the Platonic philosophy would be overturned by another maxim of the same philosophy, that not every man, but only the righteous and the pure, can attain to the actual vision of God; for, according to this, the actual attainment of this vision would depend, not on the intellectual power inherent to man by nature, but on his moral capability. But as to beasts, this subterfuge in reference to moral considerations fails at once. For it cannot be asserted of them that they are unrighteous. But if their corporeal organization be available as a ground of hindrance that they cannot attain to a vision of God, it becomes a question whether, if they had the power of speech, they might not with greater

justice depreciate human bodies rather than men theirs.

After the aged man, by this line of argument, had endeavoured to bring the staunch advocate of Platonism to a conviction that his favourite philosophy failed exactly in the highest point of its professed aim, he adduced two articles of its psychology, in order to show Justin, in these, the unsatisfactoriness of the system; namely, the doctrines of metempsychosis and the immortality of the soul. In reference to the former, he directed his attention to the complete uselessness of the doctrine. Since it maintained, that the souls doomed to inhabit the bodies of beasts, had neither the consciousness of their former aberrations, nor a sense of their degradation in the present state,—the doctrine was divested of the only consideration which could give it any colour of probability, that, namely, of moral retribution. But the Platonic doctrine of the immortality of the soul, so far was open to censure, that it viewed this immortality as absolute, and necessarily founded in the essential constitution of the soul. That origination in time, which the soul shared in connexion with the world, rather involved the possibility of its destruction. Yet it could not really be affirmed that it would ever be destroyed; on the contrary, it endures (in order to realize the idea of retribution), not only from its own nature, but through the will and power of him who gave it existence.

The unwavering confidence which Justin had hitherto placed in the correctness of the Platonic theorem was shaken, and he broke out into the bitter exclamation, "On what teacher can we rely, or to what quarter can we look for aid, if these are not the doctrines that contain the truth?" The ancient pillars of philosophical science, hitherto deemed immovable, were shattered, and the confidence they had inspired was succeeded by a yearning after some substi-

tute: a consciousness of the insecurity and uncertainty of all mere human investigation was awakened, and gave rise to anxiety for new and satisfactory instruction. The venerable man indicated to him by brief hints, that if he would only apply to the right source he might easily find the truth which he had hitherto longed for so intensely, but had sought in vain among the Hellenic philosophers. He stated that in remote ages there had appeared men, called prophets, distinguished above all the philosophers by their antiquity and sanctity, and accredited by miracles and prophecies, as organs of the divine Spirit, in whose extant writings were deposited the choicest treasures of infallible religious truth. If he turned to these records, in them he would find the amplest information respecting the first principles and design of all things,—the most satisfactory explanation on all the points which it behoved a philosopher to know.

Having thus spoken, the stranger went his way, and Justin saw him no more. But his words had kindled a flame in Justin's heart which nothing could extinguish. He attentively revolved the information he had received; he seized with eagerness the writings of the prophets; he anxiously sought the acquaintance of those persons who were known by him to be the friends of Christ; and the result of this threefold effort was his passing over to the Christian church. The quickness with which this transition was made, cannot be thought strange, if we consider that his attachment to heathenism depended almost entirely on his faith in the truth and rectitude of certain philosophical tenets, especially of Platonism. This illusion once broken up, the last ties were snapt asunder which had hitherto kept him from joining the Christian community. For some time before, Christianity had exerted a silent influence over him, and had been imperceptibly winning his heart. The

intrepidity and cheerfulness with which Christians maintained their faith under all the tortures which the rage and cruelty of their heathen adversaries were ready to inflict upon them; the ready determination with which they met death itself for their profession, had impressed him with the conviction that it could not consist with the secret vices and crimes of which the Christians were accused—since sensual indulgence, and joy in the prospect of death, form the most direct antipodes—"For I myself, when an adherent of the Platonic school, heard the imputations cast upon Christians; but when I observed their fearlessness in reference to death, and to all other things that are usually objects of dread, it struck me as utterly impossible that they could indulge in vice and voluptuousness. A voluptuary,—a man without self-control,—one who could reckon it a luxury to feed on human flesh—how could such a man embrace death, which would deprive him of his indulgences: would he not rather attempt, by every means, to prolong his existence in this world, and avoid falling into the hands of the magistrate? Least of all, would he by self-impeachment expose himself to capital punishment." But after this sentiment had once taken root in Justin's mind, it needed, in fact, only a confirmed scepticism in the sufficiency of the philosophic doctrines of the Greeks, and the conviction, that Christians in reference to religious knowledge, were at least not behind the Greeks, to destroy the last bulwark of heathenism which still remained in his breast; and thus it may be very naturally explained, how Justin's accidental conversation with the aged stranger produced the astonishing effect of converting the enthusiastic friend and advocate of the Platonic philosophy, as if by magic, into the equally decided friend and advocate of the Christian doctrine.\*

\* In what year his conversion to Christianity took



The new faith to which in so natural and yet so wonderful a manner the philosopher had been led, from this moment became the mainspring and centre point of all his efforts. To building up the Christian church, both inwardly and outwardly, his life was henceforward dedicated. It was his desire that the light which had risen on his own mind, should shine also on others; that the repose and peace which he had found, might also make others happy. Justin considered himself laid under a religious obligation to devote himself to the immediate, incessant propagation of the gospel. He, indeed, made no material change in his outward mode of living; but the spirit that animated him was a new one; the aim which he pursued was no longer the same. He continued to wear his philosophical cloak, in order to indicate, symbolically, by his outward appearance, that as a Christian, he was still a friend of philosophy, though no longer a disciple of human but of heavenly wisdom. He retained, also, his former habits, in travelling about, teaching and learning, without any fixed dwelling-place, without accepting any civil or church office.

Justin visited Egypt, and beheld in the Isle of Pharos, near Alexandria, the remains of the cells in which the Seventy Interpreters, according to the sacred legend, separately translated into Greek the books of the Old Testament, and yet with a literal agreement. At Ephesus he met with Trypho the Jew, and entered into that conversation on religion with him, the substance of which, though modified here and there, is contained in the dialogue now extant. Nor did he overlook the west. At Cumæ, in southern Italy, he surveyed with amazement the massive structure in which the sybil

uttered her oracles; and sojourned for a long time in Rome the metropolis of the world.

In all these journeys, he kept fixedly in view his main object, that of leading other wandering and seeking minds to those fountains of eternal truth, from which he had been able to draw, after long and unsuccessful efforts. By word of mouth and by writing, "in season and out of season," he laboured for the cause of Christianity. But it is not within our power to give a perfectly satisfactory representation of his agency, since Christian antiquity has left us only a few scanty notices respecting it; and a great part of Justin's writings are lost; yet the memorials of it still in existence are sufficient to prove its importance. The titles that are still left of some of his lost writings, show us that he did not neglect the promotion of the Christian cause by the positive representation and development of Christian doctrine; and, according to the account of the ancient martyrology, he opened a school at Rome, in which he instructed in the saving truths of Christianity all who were led to him by a sense of their moral necessities; but the most prominent feature of his agency was the polemical and apologetical.

Interests, religious and political, public and private, were confederated to suppress the new faith; philosophers and priests, rulers and people, united their energies to blot out the Christian name. The philosophers, indeed, joined with Christians in despising the popular faith, but they considered it ridiculous that the knowledge of truth, instead of depending on the speculative reason, was made to rest on the authority of a crucified Jew, and the tradition of a few uneducated Galileans: they esteemed it absurd that not only thinkers and investigators, but even mechanics and slaves, women and children, might become initiated into philosophy. The priests,

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place, in the absence of all documents respecting it, cannot be determined. Dommerich fixes on the year 132; Möhler on the year 133; and Tzschirner on 137, A.D.

artists, and craftsmen, saw that their influence and gains were put in extreme jeopardy by Christianity: wherever the Christian faith found entrance and acceptance men ceased to bring sacrifices, they no longer had occasion for statues and paintings; splendid public festivities were at an end. Emperors and statesmen could feel no attachment for a cultus which not only was destitute itself of the venerableness of antiquity, but also avowed as its precise object, the overthrow of all other religions; a cultus which aimed not merely at being tolerated along with other modes of devotion, but laid claim to exclusive authority, which enticed the Roman citizens to violate one of their most sacred duties, fidelity to the popular religion sanctioned by the laws. Emperors and statesmen must have been alarmed at the existence of a community which in its secret assemblies withdrew from public inspection, and appeared to make use of secret signs which brought into danger the supremacy of the ruling powers by withholding the marks of homage, which, since the time of Augustus, it had been customary to pay to the sovereign; which by the refusal of oaths and military service had set itself in opposition to the existing order of society, and which, especially by its strong (according to appearance) idealistic tendency, seemed to be perfectly unadapted to public life. The common people, too, saw in Christians only manifest atheists; in their minds divine worship and a temple-service were inseparable ideas; a religion without temples and altars, without images of the gods, and sacrifices,—was in their eyes equivalent to no religion at all: the worshipping of God “in spirit” was a complete nonentity. “Away with the atheists!” was the common expression by which the populace vented their hatred to the Christians. This feeling was strengthened by the wide spread reports of the abominations

which the Christians were said to practise in their nightly assemblies; reports which indeed were often despised and allowed to be without foundation, but yet were more frequently credited and received as unquestionable. On these and other grounds, the heathen world, educated and uneducated, rulers and subjects, were combined as a counteractive force against the progress of Christianity. The emperors of the second century did not, it is true, proceed immediately against the Christians, and set on foot no direct persecutions. But, on the other hand, the Christians felt so much more severely the hatred and vengeance of the populace, and of many provincial governors. Where the provincial authorities spared the Christians, the popular fury made them the objects of bloody persecution; and the governors were often compelled, at the celebration of the public games, to sacrifice the Christians to the vengeance of the people, though they themselves might be actuated by a more kindly disposition. The desertion of the temples, which daily became more visible, and the withholding of public sacrifices,—the withdrawal of the Christians from the public festivities and games,—the displeasure and abhorrence which the new converts not unfrequently, both by words and looks, frankly expressed against all purely heathenish institutions,—the numerous public calamities by which the reigns of Antoninus Pius and Marcus Aurelius were disturbed in an extraordinary degree,—these, and perhaps many other causes, cooperated to influence to the greatest intensity the hatred of the people against the Christians. When all classes hastened to the temples and solemn sacrifices, the Christians alone stood aloof; when the population of a city poured into the circus and amphitheatre to witness the games and gladiatorial combats, the Christians were not to be seen; when all, in a frenzy of unbridled joy, tu-



multuously celebrated their bacchanalian feasts, the Christian matrons and virgins sat at home, lightening and consecrating the labours of the spinning-wheel and the loom by holy hymns and psalms ; when all the inhabitants of a place, at the celebration of the accession or birthday of an emperor, illuminated their windows, or adorned their doors with festoons of flowers, the dwellings of the Christians alone were unilluminated, unadorned ; at funerals or marriages, when the relations of the parties assembled, the Christian members of the family were wanting. These indications exasperated an easily inflamed populace. If, in addition, the Tiber happened to overflow, or the annual inundation of the Nile failed, or extraordinary distress was occasioned by earthquakes, pestilence, or famine, the ill-restrained wrath of an enraged populace broke loose, from time to time, against the Christians, and indulged in the most cruel deeds of violence. They had accustomed themselves to attribute all public calamities to the anger of the gods for the abandonment of their worship, that had been caused by the Christians, and believed that by shedding the blood of these enemies of their gods they presented an acceptable atonement to heaven. Thus the opposition of the heathens to Christianity had already, in Justin's time, risen more than once to a bloody persecution. Justin himself, as he narrates at the beginning of his Second Apology, was more than once a witness of the injuries which were inflicted on the Christians ; nothing therefore could be more natural than his attempt to construct the apology for Christianity, by contrasting it with Hellenism, and to counteract and disarm the physical preponderance of heathenism,<sup>1</sup> by evincing the intellectual and moral superiority of Christianity. Besides the representatives of Hellenic intelligence, the philosophers were sufficiently active in verbal disputation, to

do the utmost injury in their power to the Christian cause ; and Justin found, in the efforts of the cynic philosopher Crescens, who carried on his profession at Rome, the most cogent inducement for defending the Christian faith against the attacks of Grecian science and philosophy.

Justin at last verified in his own person what had so often been the subject of his boast, both to Jews and Gentiles, respecting his fellow Christians, namely, the stedfastness of their faith, and their cheerfulness in meeting death. He became a martyr to Christian truth. He suffered death in company with six other Christians. Cheerful and undaunted as in life, when death was in sight, he bore his testimony for evangelical truth. The answers which he gave to the questions proposed to him by the prefect Rusticus, who tried him and his companions, breathes entirely the same spirit which emanates from his writings that still remain, the spirit of the most unshaken love and fidelity to the Christian faith. To the questions of the prefect respecting the doctrines held by Christians, he simply and comprehensively replied : " We believe in one God, the original creator and framer of all things visible and invisible, who is not enclosed in any space, but, invisible as he is, fills heaven and earth ; and in Jesus Christ the Son of God, whom the prophets announced beforehand, as a teacher of truth and herald of salvation. Of his eternal godhead I am not able, in my weakness, to speak satisfactorily ; this is the function of a prophetic power, as likewise in truth the prophets in former ages, prophesied of his becoming man." When the prefect asked the accused the question which would determine his fate, " Art thou then a Christian ?" he replied with firmness, " I am a Christian." To the jeering observation of the prefect, " Thou believest then in thy ascension to heaven, when I have caused thee to be scourged

and beheaded?" Justin answered with the distinctness of a spirit full of faith, "I hope that I shall receive the gift of Christ's grace, when I have suffered that." The fresh inquiry of Rusticus, whether he really thought that he should go to heaven and be rewarded there, was met by Justin with a still more decisive declaration,—“I not only think so, but I know it with a certainty that does not admit of a doubt.” The patience of the prefect was now exhausted. In a threatening tone, he called out to the accused, “Join together and offer a unanimous mind to the gods.” On Justin's rejoining, “No reasonable man will abjure godliness and embrace impiety;” the prefect said with increased warmth, “If ye will not obey, ye shall be chastised without mercy.” But this threatening, so far from daunting the accused, only made his courage rise

higher. “We wish nothing more,” said he, “than to suffer for our Lord Jesus Christ, for this will give us salvation and joy at his dread tribunal, before which all the world must appear.” With this declaration the trial closed. Forthwith the prefect passed sentence of death on the accused, and ordered him, after being scourged, to be beheaded.

If it be asked *when* did Justin suffer martyrdom, the accounts of antiquity are tolerably unanimous in pointing to the reign of the emperor Marcus Aurelius, and his associate in the government, Lucius Verus. These testimonies are confirmed by the contents of the Second Apology, which imply the existing sovereignty of Marcus Aurelius. If the authority of the Alexandrian Chronicle be thought sufficient, then the year A. D. 166 may be considered as the year of Justin's death.

## INFANT BAPTISM.

IN the fourth part of Kitto's Cyclopædia of Biblical Literature, just published, there is an elaborate article on baptism from the pen of a learned German. “As the topic of baptism seemed to be well exhausted in this country, the editor thought that some freshness of effect might be produced by presenting the subject to the reader from a German point of view. The article was, therefore, offered to Dr. Neander, the church historian, and Professor of Theology in the university of Berlin. His multiplied pre-engagements, however, induced him, with the editor's consent, to consign the subject to the Rev. J. Jacobi, of the same university; and in due time the manuscript of the present article arrived, accompanied by the following note from Dr. Neander, to whose inspection it had previously been submitted by the author:—

‘As my other labours would not permit me to work out the article (on baptism) for the ‘Cyclopædia of Biblical Literature,’ I requested a dear friend, J. Jacobi, to undertake it, who, by his knowledge and critical talents, is fully qualified for the task, and whose theological principles are in unison with my own.

‘A. NEANDER.’”

It will interest some of our readers to have the opportunity of seeing the foundation on which infant baptism is placed by this erudite foreigner; we therefore transfer to our pages those paragraphs in which this subject is discussed.

Infant baptism was established neither by Christ nor the apostles. In all places where we find the necessity of baptism notified, either in a dogmatic or historical point of view, it is evident that it was only meant for those who were capable of comprehending the word preached, and of being converted to Christ by an act of their own will. A pretty sure testimony of its non-existence in the



apostolic age may be inferred from 1 Cor. vii. 14, since Paul would certainly have referred to the baptism of children for their holiness (comp. Neander, *Hist. of the Planting*, &c., i. p. 206). But even in later times, several teachers of the church, such as Tertullian (*De Bapt.* 18) and others, reject this custom; indeed, his church in general (that of North Africa) adhered longer than others to the primitive regulations. Even when baptism of children was already theoretically derived from the apostles, its practice was nevertheless for a long time confined to a maturer age.

In support of the contrary opinion, the advocates in former ages (now hardly any) used to appeal to Matt. xix. 14; but their strongest argument in its favour is the regulation of baptizing all the members of a house and family (1 Cor. xvi. 15; Acts xvi. 33, xviii. 8). In none of these instances has it been proved that there were little children among them; but, even supposing that there were, there was no necessity for excluding them from baptism in plain words, since such exclusion was understood as a matter of course. Many circumstances conspired early to introduce the practice of infant-baptizing. The confusion between the outward and inward conditions of baptism, and the magical effect that was imputed to it; confusion of thought about the visible and invisible church, condemning all those who did not belong to the former; the doctrine of the natural corruption of man so closely connected with the preceding; and, finally, the desire of distinguishing Christian children from the Jewish and heathen, and of commending them more effectually to the care of the Christian community—all these circumstances, and

many more, have contributed to the introduction of infant baptism at a very early period.

But, on the other hand, the baptism of children is not at all at variance with the principle of Christian baptism in general, after what we have observed on the separation of regeneration and baptism. For, since it cannot be determined when the former begins, the real test of its existence lying only in the holiness continued to the end of man's life, the fittest point for baptism is evidently the beginning of life. Nevertheless, the profession of faith is still needed to complete it; confirmation, or some equivalent observance, is therefore a very important consummation. The *fides infantium* is an absurd assumption, of which the scriptures know nothing. On the other hand, the baptized child is strongly recommended to the community and to the Spirit of God dwelling therein, becoming the careful object of the education and holy influence of the church (comp. 1 Cor. vii. 14). Nature and experience teach us, therefore, to retain the baptism of children, now that it is introduced.

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The sum of the statement is this: Infant baptism was established neither by Christ nor the apostles; the magical effect imputed to baptism, confusion of thought, and human policy introduced it into the church; and now, as it is introduced, nature and experience teach us to retain it.—Surely it was not worse policy for the ancient Hebrews to go down to Egypt for help, than it is for the advocates of infant baptism to send for aid to Germany!—ED. BAP. MAG.

# SOME POINTS OF DIFFERENCE BETWEEN THE FIRST AND THE SECOND COVENANTS, BEARING ON THE SUBJECT OF BAPTISM.

BY THE REV. JAMES SMITH.

OUR pædobaptist brethren, when writing on the subject of baptism, are constantly referring us to the first covenant (Heb. viii. 7, ix. 1); and insisting upon it, that because *male* children were to be circumcised under that covenant, therefore *all* children are to be baptized under the second. Losing sight of its typical nature, they appear to me to run into error, and confound things that differ. There are many points of difference between the covenant which was found fault with, and that which was established in its stead; but the following have particularly struck me as bearing upon the subject of baptism, which at present engrosses so much attention.

1. Children were introduced into the first covenant by a natural birth; so that all the natural seed of Abraham, were in covenant with God, Gen. xvii. 4, 14; but there is no introduction into the second covenant but by a spiritual birth: so that only the children of God are in that covenant, John iii. 3—7; Heb. viii. 10, x. 17.

2. Children under the old economy were circumcised because they were the seed of Abraham, in covenant with God, and it was expressly commanded, Gen. xvii. 10, 11; but under the present dispensation no persons are in covenant with God, or are reckoned of the seed of Abraham, or are commanded to be baptized, but believers: such are blessed with faithful Abraham, Gal. iii. 9; are the children of God by faith in Christ Jesus, Gal. iii. 26, 27; and are permitted and required to be baptized, Acts viii. 36, 37; Mark xvi. 16: such, and such only, are recognized as in the covenant of grace.

3. Under the first covenant persons were admitted to the passover, and other appointed feasts, because they were circumcised and included in that covenant, Exod. xii. 43—49; under the new dispensation believers only were admitted to all the privileges of the gospel, as being born again, baptized in the name of the Lord Jesus, and capable of discerning their nature and holding fellowship with God through them, 1 Cor. xi. 27—29, ii. 14, 15.

4. Under the former economy no persons were entitled to the privileges of the sanctuary except they were the seed of Abraham or became proselytes, though they were circumcised, (witness the Ishmaelites and the posterity of Abraham by Keturah); and under the present economy no persons are entitled to church fellowship or the Lord's supper, though they are baptized, except they prove that they are born from above by the holiness of their lives. Gospel privileges are intended only for the true circumcision, who worship God in the spirit, rejoice in Christ Jesus, and have no confidence in the flesh, Phil. iii. 3.

5. The first covenant gave every circumcised, obedient Jew, a title to an inheritance in the land of Canaan; but the second covenant gives every regenerate, baptized, obedient Christian, a title to an inheritance incorruptible, undefiled, and that fadeth not away, which is reserved in heaven for all such, 1 Pet. i. 4.

No Jew under the typical dispensation would have dreamt of circumcising a *dead child*, knowing it to be incapable of enjoying any of the privileges to which circumcision gave a right; and knowing also, that circumcision was not



intended to raise the dead to life ; but was only the token of a covenant existing between the living God and the living seed of Abraham, Gen. xvii. 11 : but Christians have dreamed, yea more, they have baptized (so they call the rite they administer), thousands of children destitute of all spiritual life, and totally incapable of discerning, or enjoying any of the ordinances of the gospel, though they know that baptism was not intended to give spiritual life, or raise the dead in sins to a life of righteousness. Surely if we take the New Testament only for our guide on this subject, we must see that no person, child or adult, if dead in sins, if Christless and hopeless, ought to be baptized or admitted to the Lord's supper ; seeing the apostles required the signs of spiritual life in those they admitted to these holy institutions. They required knowledge, repentance, and faith ; ability to perceive and enter into the kingdom of God, to discern the spiritual nature and meaning of these significant rites. Baptism was not intended to regenerate, or produce a new and spiritual life ; but to afford an opportunity to those who were begotten of God to show their faith in Christ, to profess their entire dependence on Christ for everlasting salvation, and to manifest their cheerful obedience to Christ as the only King in Zion. The past dispensation was typical, the present is spiritual ; the church then comprised the whole nation, now it only includes the faithful in Christ Jesus ; the Jewish children were born *in* the church and *of* the church, not so the children of believers. The sanctuary was worldly, the ordinances carnal, the covenant faulty ; the temple now is heavenly, the ordinances spiritual, and the covenant perfect. Consequently only those who are partakers of the heavenly calling, only those who are spiritual, only those who are in the new and better covenant, have any title to a place in the church, or right

to the ordinances of the gospel. Gospel order appears to have been as follows,—the word was preached, the soul was quickened, faith was professed, the believer was baptized, the baptized were added to the church, and the church surrounded the Lord's table as one holy, obedient, loving family. Such was the first church, and such were the first Christians, who continued stedfastly in the apostles' doctrine and fellowship, in breaking of bread and in prayer. To such a church the apostle Paul wrote, exhorting the brethren to endeavour to keep the unity of the Spirit in the bond of peace ; because there is one body and one spirit, even as we are called in one hope of our calling ; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in all. Such were directed to exhort one another daily, and teach one another to observe all things whatsoever Jesus had commanded, because he had promised to be with them even unto the end of the world.

But some one may be ready to ask, "What is to become of our children ?" May I not ask also, What becomes of them now ? What does infant baptism do for them ? Does it regenerate them ? Does it cast out Satan ? Does it give them an interest in Christ ? Does it raise them one inch above, or place them one step before the unbaptized ? It DOES NOT.

Then some may ask, "Why do we baptize them ?" Truly, why do you baptize them ? God has not bidden you. His Spirit does not sanction you. His word does not command you. Infant baptism has done a world of mischief, but it never did any good. It is doing incalculable mischief at the present time ; may the Lord root it up, and root it out, of his church entirely and for ever !

"But what are we to do with our children ?" Do, bring them up in the

nurture and admonition of the Lord. Teach them that by nature they are without Christ, afar off from God, and exposed to everlasting misery. Show them that they form no part of the church of God, which is composed only of his friends, but they are numbered with his enemies. Inform them of their need of the pardon the gospel proclaims, of the sanctifying Spirit, and the finished work of Jesus to furnish them with a title to everlasting life; that they must repent of sin or perish, believe in Jesus or be for ever condemned. Set forth Christ in all his love and loveliness, and by a holy life, by frequent exhortation, by leading them to the house of prayer, and by endeavouring to render religion lovely, strive to bring them to decision and salvation. I cannot see that infant baptism gives a parent any assistance, imparts to the child any blessing, brings to the Lord any honour, or does any party the least good; but it does appear to me to throw a stumbling block in the way, to lead to soul-deception, and do much mischief. It is in my view a pillar of popery, the principal basis of all corrupt religious establishments, and one of Satan's strongest holds. It divides the Lord's people, unites the world and the church together, and leads thousands into mischief and misery; and it is to me truly wonderful that a thing so destitute of all scriptural authority, so totally and entirely useless, so opposed to the nature of the present dispensation, should be practised, approved, and defended by so many godly men. The Lord hasten the time when the watchmen on the walls of Zion shall see eye to eye; and until that period arrive give us all that brotherly love, Christian forbearance, and celestial charity which the present imperfect state of the church requires!

*New Park Street.*

### "THE MARYS."

On reading the account of the departure of Dr. Prince and his companions from Gravesend, June 14th, in the ship "The Marys."

Now may God speed "the Marys," and protect her on her way;  
Watch over her in darkness, defend her in the day,  
And bring her to her haven!—How many hearts shall pray  
Our God to speed "the Marys," and protect her on her way.

She is not for the battle, she is not for the spoil,  
She is not for the capture of those who strive and toil;  
She beareth on her bosom the noble and the free,  
With love to unloved Africa for a royal argosy.

She carrieth a banner,—'tis the banner of a King;  
"Good will" unto the nations, and from on high the spring;  
Oh, soon may Ethiopia stretch out her withered arms,  
And her dark sons in peace sit down beneath their native palms.

Our God support our brethren; they have left their home and land,  
And a weary toil awaiteth each of that little band!  
Shall we not pray, dear Christians, that from the sacred Three  
A blessing may their steps surround,—a blessing full and free?

And when from off "the Marys," all in the quiet night,  
They view again the Southern Cross and its pale stars of light,  
Oh, deep into their inmost souls a radiance be given,  
From that dear cross, our common hope, whose centre is in heaven,

Then, may God speed "the Marys," and protect her on her way,  
Watch over her in darkness, and defend her in the day;  
Bring her safely to her haven, and listen as we pray,—  
O God! speed "the Marys," and protect her on her way!



## REVIEWS.

*Sacred Hermeneutics Developed and Applied ; Including a History of Biblical Interpretation from the earliest of the Fathers to the Reformation.* By SAMUEL DAVIDSON, LL.D., Author of *Lectures on Biblical Criticism*. Edinburgh : Clark. London : Hamilton, Adams, and Co. 1843. 8vo. pp. 747.

THE opprobrium of Christianity is the multitude of sects into which its adherents are divided, maintaining discordant opinions, all of which are professedly derived from the same book. This is the common taunt of infidels :—Your rule of faith is worthless ; for you cannot agree among yourselves as to its meaning, but deduce from it opposite conclusions. This is the chief argument of the Romanist :—Scripture alone is an inadequate guide ; it leads to nothing certain or definite, as the endless variety of your protestant divisions shows. This endangers more than any thing else our religious liberty : worldly men, indifferent to the claims of truth, and anxious that religion should not interfere with their enjoyments, decline the trouble of personal investigation, and say, There ought to be a standard ; there must be a standard ; something determinate and decisive to which all shall be compelled to bow. Thus they think an end may be put to proselytism, contention, and strife, which must distract the country so long as private judgment is permitted to exercise itself on the scriptures, and every man is at liberty to inculcate on others the opinions he derives from this vague and indefinite collection of ancient writings.

But, is it fact that the diverse creeds professed by different classes of religionists are all derived from the same book ? Is it true that it is to the natural diversities of the human mind, or to destitution of learning, or to mental weakness, that the differences of opinion among the students of scripture are principally owing ? A little consideration may show that it is because men do *not* take the scriptures alone as the rule of faith and practice, that they differ. Appeal to the

inspired word they may ; but the appeal to it is so conducted as necessarily to render it inefficient, and educe diversities of sentiment instead of concord.

Let seven men take possession of seven apartments—or, like the fabled translators of Ptolemy, be shut up for a sufficient season in an equal number of cells. Let their business be to draw from the scriptures of the Old and New Testaments a correct exhibition of the facts, doctrines, and duties, set forth in those authoritative writings. Let them all be intent on the work ; all men of acute intellect ; all well skilled in the original languages, and proficient in human science. Shall we not have a unanimous verdict respecting almost every article of belief and item of duty ? We shall see.

The first is a sincere and devout member of the church of Rome. He is fully persuaded that the true sense of scripture is the sense accordant with the judgment of the church. While he examines the sacred pages, he avails himself of the light thrown on them by the traditions that have come down orally through the apostolic line of teachers ; he remembers the manner in which inspired phraseology is used in the writings of the fathers ; and calls to mind with reverence the decisions of councils. He interprets sincerely ; but as he proceeds, it affords him pleasure to observe how fully his interpretation accords with the orthodoxy in which he was educated. Whether his system be right or wrong, it is however evident that he has not derived it from the scriptures alone, but from scripture interpreted in conformity with the traditions and authoritative teaching of the Roman Catholic Church.

The second investigator, however, rejoices that the Bible and the Bible alone is the religion of protestants. He accounts it, too, his great happiness that he was born a member of that pure part of the apostolic church established in these realms ; that he was taught in his youth its doctrines, and that his earliest recollections are entwined with the use of its formularies. He has been ac-

customed to join, from childhood, in the recital of the liturgy, a liturgy in which many scriptural phrases are incorporated, and in which the words of scripture are used in the senses accordant with the sentiments of the compilers; and he is full of expectation that he shall find the articles and formularies of the church sustained by the holy volume. He has great reverence, too, for the opinions of the reformers, and of the fathers of the first three or four centuries. He studies diligently,—unconscious, perhaps, of the extraneous influences operating on his mind,—and in his own apprehension he studies successfully, for he finds that the Bible teaches just what the church under which his mental habits and associations were formed had led him to expect that it would teach.

The third is an upright member of the Society of Friends. He believes that an inward, immediate revelation, is the only sure foundation of Christian faith, so that the scriptures to be interpreted truly must be interpreted in accordance with the light within. He remembers the case recorded by Barclay of some divinely illuminated Friends who, being unable to read even their own language, when pressed by their antagonists with the words of the English translation, finding them to disagree with the manifestation of truth in their hearts, boldly affirmed that the Spirit of God had never said so. He remembers that when Barclay examined the originals, he found that they corresponded, not with the translation, but with the convictions entertained by these illiterate members of his own brotherhood. In like manner the present investigator finds his own previous convictions confirmed by examination. The system taught in the scripture accords, in his view, with the manifestation of truth to his own heart. He fully expected when he set himself to the task that this would be the result; and it is even so.

In the next cell is an erudite but somewhat aged German, an admirer of the celebrated Immanuel Kant. What he calls the moral interpretation seems to him to be preferable to any other; skill in exposition consisting, in his view, in educing from the text that meaning which is most conformable to the dictates of pure morality and sound reason. The obvious or natural meaning of an apostle he unscrupulously rejects; deeming it much more respectful to the apostle to suppose that he meant some

thing more accordant with reason and morals as deduced from modern philosophy. His favourite writer taught that rational, reflecting teachers had long continued to comment and refine upon the holy scriptures, until they brought them very nearly to agree with the general precepts of morality. This plan he pursues; and consequently finds that the scriptures teach just what accords with his reason, and nothing more.

A younger man of the same nation, a disciple of Paulus, is the next in order. He has entered on the inquiry with a deep conviction that we must carefully distinguish between facts, and the views of facts entertained by the narrators. Honest men as the apostles were, faithfully recording their own impressions, they were subject to all the prejudices of their country and times; and we, wise men of the nineteenth century, must make allowance for their proneness to mistake. Credulous peasants of Galilee, they were always looking for miraculous events; and influenced by the love of the marvellous, they exaggerated unconsciously all that they heard and saw. The just interpretation is, not the meaning of their words, but a sober notion of what was probably the basis of their honest but mistaken language.

Next comes a student of the school of Semler. He has been taught that Christ and his apostles, accommodating themselves to the opinions of their contemporaries, sanctioned many views that they knew to be erroneous, that they might insinuate the more effectively their own elevated principles. The notions of the Jews respecting the Holy Spirit, reconciliation to God by sacrifice, the person and kingdom of the Messiah, the resurrection, judgment, demons, angels, were retained by the Saviour and his apostles, therefore, in condescension to the current belief; and their own instructions were annexed and adapted to these notions. He interprets the language of these holy men, then, not in conformity with their words, but with constant reference to their well meant dissimulation.

The seventh is an allegorist. Of the genus allegorist there is many a species. One finds in Jeroboam a type of Luther, another finds in Jeroboam a type of the pope. One who had not much learning found in the nine and twenty knives mentioned by Ezra, a type of the four and twenty elders mentioned in the apocalypse. One who has much learning has discovered that Joseph the husband



of Mary is only a symbolical representation of the relation of Judaism to Christianity, analogous to that of a step-father to his son; that John the Baptist is only a mythic representation of the collective body of the Jewish prophets; and that the age of his parents at the time of his birth merely denotes that new ideas are wont to appear only after those which may be called their ancestors begin to be old and powerless! Of the seventh, we only say that he is an allegorist.

Now how many systems is it reasonable to suppose that these seven men shall deduce from the one book? Is it the fault of the book if they profess to derive from it seven systems? Can it be said with truth that the scripture is the rule of faith and practice to them all, or to any one of them? Is the appropriate remedy for their divisions the substitution of any other rule, or is it not rather that laying aside all collateral knowledge, all prejudices, and all artificial systems of interpretation, they should hearken to its unsophisticated statements?

Sacred Hermeneutics are intended to prevent such errors, and guide the inquirer to correct interpretation. "Hermeneutics," says Ernesti, the most celebrated of the writers who have professedly treated of the subject, "are the science of attaining clearness both in comprehending and explaining the sense of any author; or of discovering and explaining clearly what is the meaning of any sentence." "The meaning of all language, written or spoken," says Dr. Davidson, "is developed by the application of general laws, usually termed hermeneutics. These principles, in their relation to scripture, are styled *sacred hermeneutics*; and their application to particular instances has received the name of *exegesis*." It is to the science of sacred hermeneutics that the volume before us refers; and to this we shall confine our remarks. The science is obviously one of immense importance. If its principles are correctly developed and skilfully applied, they may render aid of unspeakable value; but if the rules be themselves erroneous, the mischief accruing from them will be proportionably great. We must take good heed that the light that is in us be not darkness. The seven men whose proceedings we have contemplated, have gone wrong, not because being ignorant and simple minded they took every thing according to its natural significa-

tion, but because they were biassed by their respective systems. They had their sacred hermeneutics, and these misled them. The fundamental principle of one was that the interpretation to be correct must be in accordance with the doctrine of the church; that of another that it must be in accordance with the testimony of the Spirit to his heart; that of a third that it must be in accordance with his system of philosophy. This is the prevailing error of the various classes of rationalists. The Wolfian philosophy, the Kantian, the Fichtian, have had successively their advocates, who have all agreed in subjecting the interpretation of the Bible to their respective philosophical principles; and, as Dr. Davidson justly remarks, "Even sound and able divines lean too much to philosophy."

The principles of the science, to be of any use, must be not only true, but evidently true. It is not enough that they are correct; their correctness must be indisputable. If they are self evident, it is well; if not, their truth must be established, either by reasoning or by authority. Here lies the difficulty. With regard to general hermeneutics, they are but the dictates of common sense. Take for example the first rule of interpretation given by Planck:—"The first of all the laws of interpretation is certainly this: to endeavour to investigate the sense of a writing or passage which is to be interpreted, according to the signification which the general use of the language, or also the well known particular usage of the writer, connects with the words which he employs. The rule, in one word, amounts to this: we should seek, in the first place, the literal sense of every passage to be interpreted, as it must be afforded, either by the general usage, or by one which is peculiar to the writer. But why this must be sought first is a point which need not be explained to any one; for every man's natural sense will tell him why, and will also instinctively bring him first to this means of exposition." Now this law, and the other laws following it in Planck's clear and concise treatise are, we repeat, nothing but the dictates of common sense. There is, however, a widely spread opinion that there are peculiarities connected with the interpretation of the Christian scriptures. This opinion, correct or not, gives occasion for the dis-

tinct science of sacred hermeneutics. Whence then are the peculiar rules for the interpretation of the Christian scriptures to be derived?

Dr. Carson, in a work entitled "Examination of the Principles of Biblical Interpretation of Ernesti, Ammon, Stuart, and other philologists,"—a work evincing extraordinary acuteness of intellect as well as great learning, though too little known,—has exposed in a masterly style the baseless character and injurious tendency of the rules given by many profound continental philologists, and imported into this country. We do not think that he goes too far when he says, "The German writers, indeed, speak of hermeneutics as a science; and their American and British friends, confessing the deficiency of their respective countries, give them the praise of exhibiting the subject in a scientific dress. But German hermeneutics is a science only in name. They have no axioms; they have many false principles, and are a mere bundle of rules and observations. They have invented many technical names, and made many fanciful divisions and distinctions. They have nothing of the philosopher but the cloak and the staff." The object of Dr. Carson was, however, to pull down rather than to build up: he throws light in this work on the principles of interpretation, but we should be glad to receive one from his pen treating of the subject systematically.

The volume before us contains much information that cannot fail to gratify and assist the student of biblical literature. A review of the history of biblical interpretation occupies one hundred and twenty pages, giving insight into some prevalent mistakes of the fathers and their successors down to the sixteenth century. One hundred and eighty pages are devoted to the subject of the quotations from the Old Testament in the New, comprising a full list of these quotations in four columns:—the Greek text of the passage quoted, according to the Seventy,—the Greek text as it stands in the New Testament,—the Hebrew original,—and the common English version of the Hebrew. This list is much better adapted for reference than that of Horne in his Introduction, and is accompanied with many judicious and practically useful observations. We should be glad to see this part of the work issued in a separate form. About one hundred

pages are occupied with remarks on alleged contradictions in scripture, which may be consulted with great advantage. Another large portion consists of criticisms on detached texts, illustrative of rules and suggestions respecting interpretation. Any student of scripture will find in these pages ample reward for the time employed in their perusal, and much to which, as occasions arise, he will wish to recur.

Yet we must confess that the work does not equal the expectations we formed when we first glanced at its contents, perceiving that it came from a man of so much knowledge, industry, and Christian feeling as Dr. Davidson. Though it contains much valuable information relating to hermeneutics, yet it falls short materially of what we think a treatise on hermeneutics should be. It is not sufficiently systematic; and very often assertion alone is given, where the importance of the precept requires proof. Even in the opening chapter, on hermeneutical qualifications, we cannot accompany the author from the beginning to the end without some misgivings. He describes qualities of head and heart needed by him who undertakes to expound the Bible, not merely as ornamental appendages, but *inseparable concomitants of real advancement*. The first, he illustrates excellently; it is "a singleness of desire to know the mind of God, accompanied by a sincere and steady determination to obey it;" but when he says, in treating of literary qualifications, "A knowledge of various subjects and sciences is demanded:—history, civil and sacred; geography; chronology; antiquities; mental philosophy; rhetoric; the natural sciences, as astronomy, geology, meteorology, &c. &c.," we think he overshoots the mark. These things are useful to an interpreter, but we cannot admit that they are "inseparable concomitants of real advancement." Nor can we coincide with him in the opinion, in reference to the course of education for candidates for the ministry, that "it is well to range over the field of literature, and to take a general survey of its varied products, before coming into close contact with the field of the written word."

In his second chapter, on the use of reason in the exposition of scripture, Dr. Davidson unfolds the principles of his system. Having observed that the first thing reason has to do in relation to



the Bible is to examine the evidences of its divine origin and authority, and the second to discover what laws of interpretation should be applied to it, he goes on to say, "The first law we shall mention is that *the Bible does not contradict itself*. If it proceed from God, it must be consistent with itself." Now this is a fact; but we can scarcely recognise it as a law. An inference deducible from the fact may be a law; but then the inference is less certain than the fact itself. A fact may be correct, and yet inferences drawn from it in relation to the interpretation of a sentence or a paragraph may be erroneous. Inferences from this fact are very likely to mislead. That is often apparently contradictory which is not really contradictory. Assertions are often contradictory in the eyes of a tyro, which to a master of the subject are perfectly reconcilable. As applied to the revelation which God has actually given, the use of this law, if we admit it to be a law, requires peculiar nicety of discrimination. It has pleased him to establish at different times different dispensations; and portions of our scriptures were written under each of those dispensations. One was local, national, and temporary, and its enactments differed in important particulars both from that which preceded and that which followed it. There is great danger of blending and confounding the different covenants; nothing has been a more fruitful source of error in the Christian church than this; and, in our judgment, it is one of the most important rules of biblical interpretation to distinguish them carefully. But we apprehend that between us and Dr. Davidson there is on this point a substantial difference. We perceive that he speaks of Ernesti as the first who formally separated the hermeneutics of the Old Testament from those of the New; and adds, "the unity of the Bible slips from the memory amid the disquisitions of such hermeneutical writers as Ernesti. The substantial sameness of divine truth loses its hold upon the faculties. While there are peculiarities connected with the two covenants, there is yet a much greater communion between them than the disjoining hermeneutics of German writers would lead us to suppose." We fear, on the other hand, that the diversity of divine dispensations would "slip from the memory" under the guidance of Dr. Davidson.

His second rule is announced thus: "Another rule of interpretation, similar to the last, is, that we should compare *scripture with scripture*, or, in the words of the apostle, 'spiritual things with spiritual.' This principle is recommended in the scriptures themselves, and none will be so bold as to deny its truth." We do not deny its truth; on the contrary we acknowledge that the practice it recommends is excellent; but we are surprised to see it in its present position. We wonder that Dr. Davidson should rest his second fundamental rule so completely on the meaning of a single phrase, which has been variously interpreted by the best expositors, and is confessedly difficult of explanation. Calvin, for example, renders the word "comparing" by fitting, or adapting (*aptare*), and says that the apostle means that he adapted spiritual things to spiritual men," tempering the celestial wisdom of the Spirit with simple language, which conveyed by itself the native energy of the Spirit. We are not contending against the interpretation which Dr. Davidson follows; we only advert to the fact that he lays great stress on a single clause of disputed signification; but we do contend that it is not a principle belonging peculiarly to *sacred hermeneutics*. We should compare one phrase with another if we wished to ascertain the meaning of a letter from a friend. We approve, however, very cordially of Dr. Davidson's principle respecting general canons, that "if any be contained within the Bible, or sanctioned by its declarations, they must be the best." As a rule of faith, it would be imperfect if every thing in which its interpretation differs from that of other books were not taught in its own pages; and we believe that its own instructions are sufficient for any one who has an attentive mind and a docile heart.

It is due to the learned and industrious author to lay before our readers a synopsis of his minor directions, which he himself has furnished near the close of his work.

"The following axiomatic principles may be laid down for the guidance of biblical expositors. They are founded on the preceding chapters, of which they are only a condensation. Perhaps in their present form they will be serviceable, if not in conducting the interpreter to the correct sense in every case, at least in preventing him from falling into error.

"Leaving versions out of consideration, the usual, established signification of a word should be followed in a given place except there be some necessity for abandoning it. This necessity is unfolded in the succeeding rules.

"1st, When the context obviously rejects such a signification.

"2dly, When by adhering to the ordinary meaning, a sentiment inconsistent with one or more parallel places would be elicited.†

"But when the vicinity of a term and parallel passages harmonize with its common usage, there arises the greatest certainty that no other usage should be sought or created. The context, when rightly understood, can never be opposed to the signification which a word bears in a parallel place. Both agree in testimony, although it may not be equally definite or unambiguous.

"Taking versions into account, it may be safely affirmed :—

"1. The signification of a word, though found in no more than one version, if agreeable to its general usage and to the context, is to be admitted.

"2. The signification of a word not given by any of the ancient versions, in a particular locality, provided it be the usual one and recommended by the connexion, should be adopted.

"3. A signification supported by all the versions, but contrary to the *usus loquendi* and the context, is to be rejected.

"4. The signification given to an ἀπαξ λεγόμενον, in all or in a majority of versions, should be received as correct.

"5. When parallel passages, context, and versions agree in restricting a term to a certain sense, that sense should be received.

"6. When a signification attached to a word in all other places of the Bible is opposed to the vicinity of a particular locality, it cannot be admitted there, though sanctioned by the best versions.

"7. Where versions, parallels, and context appear to disagree among themselves respecting the signification of a word in a certain place, the context must be considered as of greater weight than either of the others, provided it recommend *explicitly* and *clearly* a certain sense. The next degree of authority is due to parallel places, and a lower to ancient versions. The three, however, are seldom found to disagree in one place; and where two unite against the third, they should be followed.

"There is no instance in which the signification of a term sanctioned both by versions and parallels, is opposed to the context of a passage. The testimony of versions may truly disagree with that of the context and of parallels;—but the context rightly understood cannot contra-

dict the signification which parallels manifestly require. When, therefore, versions and parallels agree in affixing a certain sense in opposition to the context, the testimony of parallels or of the context is misunderstood.

"These rules, *mutatis mutandis*, apply to sentences and paragraphs. When the testimony of the context or of parallels is ambiguous, the necessity for departing from the ordinary signification of terms becomes less; while external helps are more needed. Too great caution cannot be applied in determining what are parallels, and what light they are capable of throwing on a place under examination. The connexion also is very various. Its evidence is not always certain, nor even probable to the inquirer. In every case, the judicious interpreter will prayerfully avail himself of all the assistance which the researches of others afford, and give to each circumstance its due value. Comparing and combining all the testimony which he can procure, he will arrive at such a conclusion as approves itself to his conscientious and best judgment."—Pp. 641, 642.

These suggestions deserve the attention of Christian students. Proficiency in verbal criticism will not, however, remove the chief causes of the differences of opinion respecting revealed truth, to which we adverted at the commencement of this article, and which are so generally deplored. It must not be despised; it is useful in its place, but it does not go to the root of the evil. To some of our readers it may perhaps be acceptable if we mention a few principles, the recognition of which appears to us to be essential to success in all investigation of the meaning of scripture, and which are drawn exclusively from the sacred volume. By some it may be thought that they are theological rather than hermeneutical; but it is of *sacred* hermeneutics that we are writing, and in these we are persuaded they are of paramount importance.

1. The successful student must possess divine illumination. "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them, because they are spiritually discerned." The prejudices of the human mind, and its natural aversion to all that is congenial with the peculiarities of the divine plans, render necessary the enlightening and guiding operations of the Holy Spirit. If we do not believe this, we should not say so in our sermons; if we do believe it, we should not omit to say it in our



treatises on the interpretation of scripture. Our Lord declares that the kingdom of God cannot be *seen* by a man, unless he is born again. It was candid to declare this to Nicodemus at the outset.

2. The established connexion between humble desire for divine illumination and its enjoyment, is a second important principle. "The meek will he guide in judgment; and the meek will he teach his way." "If any lack wisdom let him ask of God, that giveth to all men liberally and upbraideth not, and it shall be given him." These are inspired hermeneutics. Luther's often quoted maxim, "To have prayed well is to have studied well," has higher authority than that of the celebrated German reformer.

3. The third is the necessity of dismissing from the mind all notions of divine truth derived from any other source than the scriptures. In the spirit of a little child, conscious of ignorance and wishing for instruction, the inquirer must sit docile and submissive before the oracle. "Whosoever shall not receive the kingdom of God as a little child, shall in no wise enter therein." "If any man seemeth to be wise in this world, let him become a fool that he may be wise." The impressions he received in the nursery, the sentiments of his favourite teacher, the doctrine of theological schools, the decisions of ecclesiastical councils, philosophy ancient and modern, the speculations of others and his own speculations, all must be placed in abeyance, while the investigator is examining the meaning of the sacred page. Let him wipe the mental mirror clean, that it may reflect the more clearly and precisely the image that is set before it.

4. The popular character of the inspired writings, is a principle to be kept in view in their interpretation. Neither

the writings of the prophets, nor those of the apostles, were addressed exclusively to the dignified, the refined, or the philosophic. Recondite meanings, artificial trains of thought, metaphysical subtleties, and technicalities of expression, are not therefore to be expected, but their language is to be read as the language of men deeply in earnest addressing the masses.

5. The explanatory character of the later portions of revelation with regard to the earlier, is a principle of immense importance. "The darkness is past," says the apostle John, "and the true light now shineth." It might have been supposed, to judge from the writings of some interpreters of unfulfilled prophecy, that the apostles had each a veil over his face, but that Moses and the prophets used great plainness of speech. They interpret the New Testament by the light of the Old, instead of interpreting the Old Testament by the light of the New. The epistles contain explanations of some parts of ancient prophecy, and principles applicable to other parts: it is natural for a Jew to reject their aid and interpret independently; but for any one to do so who professes to believe that the apostles were inspired, is egregious folly.

6. The participation of believers in every nation in the ancient advantages of the seed of Abraham, is an apostolic principle of interpretation which writers on hermeneutics have frequently overlooked. "If ye be Christ's then are ye Abraham's seed, and heirs according to the promise." "He is not a Jew who is one outwardly, neither is that circumcision which is outward in the flesh; but he is a Jew who is one inwardly, and circumcision is that of the heart."

There are other principles of the same kind to which it would give us pleasure to advert; but these will suffice for one lesson.

## BRIEF NOTICES.

*A Hebrew Grammar, containing a Copious and Systematic Development of the Etymology and Punctuation of that Language.* By SAMUEL RANSOM, Classical and Hebrew Tutor in Hackney Theological Seminary, &c. London: Snow. pp. 210.

A few years ago this book would, beyond all question, have been pronounced the best Hebrew

Grammar in the English language, and its appearance would have been hailed as marking the commencement of a new era in the study of the language. So rapid, however, have been the advances made in our knowledge of the grammatical structure of Hebrew words, that we are compelled to assign to Mr. Ransom's work a much lower place than that which it would have

justly claimed ten or fifteen years back. The Hebrew language is in fact now a far more interesting and intelligible study than it ever has been amongst Christians in any previous age, and its structure is probably better understood in the present day than at any period since it ceased to be spoken. Gesenius, Ewald, and many more in Germany; Hurwitz and Lee in England; Stuart and Nordheimer in America; with many others of less note, have indeed produced a complete revolution in the grammar of the language. Mr. Ransom has availed himself of the labours of all the authors named except Ewald, and his book will be found to contain the results of the principles which they have developed. We are rather surprised that Mr. Ransom should not mention Ewald amongst his authorities, especially as there exists an English translation of his very philosophical work; yet we acknowledge the difficulty of incorporating the somewhat abstract views of Ewald in a work of practical rules and matter of fact like Mr. Ransom's. The title of the book will show that it does not extend to the syntax of the language. This is to form a separate volume if the author receives sufficient encouragement to proceed. The present work is divided into three parts. The first treats of the accidence, in which Mr. Ransom has, we believe, chiefly followed Gesenius. The rules for the changes of vowels are all brought together in the second part; an arrangement which will save the student the trouble and perplexity which arises from his having to turn to various portions of his grammar in order to account for all the alterations in the form of a single word. The third part, which is in our opinion the most valuable, and which chiefly distinguishes this grammar from other elementary works, treats of the nature and use of the accents. On this subject Mr. Ransom takes Dr. Nordheimer as his authority, and places very perspicuously before the learner the substance of Dr. Nordheimer's views, with which hitherto he could only become acquainted from the large and expensive critical grammar of that author. Elegance of style is not to be demanded in a work of this nature, but the rules laid down by Mr. Ransom are generally concise and clearly expressed, and will, we believe be found in almost all cases adapted to the wants of those for whose use this grammar is especially intended,—those who are learning the language. The book, as far as we have observed, is printed with accuracy, and in a type sufficiently large and distinct to be read with ease by those who are but imperfectly acquainted with the forms of the Hebrew letters.

*Letters from Madras, during the Years 1836—1839.* By a Lady. London: Murray. Imperial 12mo. pp. 300.

To any of our readers who are inclined to look at India from another point of view than that whence it is seen by missionaries, we strongly recommend these letters. They are from the pen of an amiable, intelligent, and enterprising young lady, who having become the wife of a legal gentleman accompanied him to India, where he sustained the office of judge in a northern district of the Madras presidency.

Addressed to her relatives at home, they enter familiarly into details illustrating the manners of both native and European residents; and the humorous and graceful style of composition renders them peculiarly fascinating. There is something about them that inclines one to believe all that the writer says, and even to receive all her opinions. Many of her observations have reference to the intellectual and moral degradation of those around, whose condition she and her husband were anxious to improve, especially by educating the young. Her remarks on topics connected with missions are discriminating and kind. One which does not often occur in missionary correspondence, but which it is important that the friends of missions should remember, is this: "It seems to me that in this country a small income must be wretched indeed, for what would be luxuries in England, such as large airy houses, carriages, plenty of servants, &c. &c., are here necessities indispensable to the preservation of health, independently of comfort, the real luxury here, and for which one would gladly pay any price, would be the power of doing without such matters."

*The Highlands, the Scottish Martyrs, and other Poems.* By the Rev. JAMES G. SMALL. Edinburgh: Whyte and Co. 12mo. pp. 276.

The admirers of religious poetry will find in this volume an acceptable addition to the stores previously within their reach. The sentiment pervading it is good, and the talent evinced respectable. In the first and largest piece devout thought is interwoven with descriptions of proverbially romantic scenery, and tales of former centuries. The poem on Scottish Martyrs calls to mind sufferings endured for conscience' sake under the Romish church in the early days of the reformation, and under the English episcopalians in the days of the restored Stuarts. The emotions enkindled in his own breast while expressing the feelings of ancient sufferers probably prepared the author to place himself in the position which we believe he now occupies, as one of the licentiates of the Scottish establishment who have renounced their connexion with the state, and cast themselves on the voluntary support of those who may value their labours. One of the smaller pieces is addressed to one of our missionaries in Calcutta, with whose name our readers are familiar, a brother of the author's, on his departure for India in July, 1840.

*The Pleasures of Piety: a Poem in Ten Books.* By the Rev. ROBERT WILSON, A.M. Edinburgh: Oliver and Boyd; London: Hamilton and Adams. 1840.

We owe an apology to the author for not having noticed his volume before. It has reached, we are glad to see, a second edition. It is a highly creditable performance containing much genuine poetry. So long a poem on such a subject was no easy task, but it is one in which the author has by no means failed.

*The Gospel Promotive of True Happiness.* By the Rev. HUGH WHITE, A.M., Curate of St. Mary's Parish. Dublin: W. Curry, Jun. London: Longman. 1843.

The author of this work appears to be a good



man truly desirous to be useful. He has made a thick book of 460 pages, foolscap 8vo. In this labour he has occupied leisure time which was afforded him by seclusion through weakness from the active duties of the ministry. His work is distinguished by manifest zeal for truth and holiness. It might with very great advantage have been compressed within narrower limits. The sentences are by far too complex; in the preface we found one occupying nearly two pages. The author's successful promotion of the truths he advocates would be more readily secured by the adoption of a more forcible and simple style.

*The Works of WILLIAM JAY, collected and revised by Himself. Volume VII. Containing Sermons preached on various and particular Occasions.* London: C. A. Bartlett. pp. 437.

Of the fourteen sermons comprised in this volume, the greater part attained great and deserved celebrity many years ago. The earliest is that on the mutual duties of husbands and wives: the latest that delivered at the funeral of Mr. Rowland Hill.

#### RECENT PUBLICATIONS

##### Approved.

*Sketches of Nature: Comprising Views of Zoology, Botany, and Geology, illustrated by Original Poetry, by JANE LUCRETIA GUINNESS, Author of Sacred Portraiture, and other Poems.* London: Hamilton & Co. 12mo. pp. 406.

*Peace, Permanent and Universal: its Practicality, Value, and Consistency with Divine Revelation. A Prize Essay, by H. T. J. MACNAMARA.* London: Saunders & Otley. 8vo. pp. 354.

*Cyclopædia of Biblical Literature.* By JOHN KITTO, Editor of the "Pictorial Bible," &c. &c. Assisted by various able Scholars and Divines. Part IV. Edinburgh: Price 2s. 6d.

*The Final Triumph of God's Faithful Servants. A Sermon preached in Stepney Meeting House, on the Morning of Lord's Day, June 18, 1843, on Occasion of the lamented Death of the Rev. Joseph Fletcher, D.D., by RALPH WARDLAW, D.D.* To which is prefixed the Funeral Address by HENRY FORSTER BURDER, D.D. London: 8vo. pp. 52. Price 1s. 6d.

*The Separate State: a Sermon preached in South Parade Chapel, Halifax, on Monday, May 29th, 1843, on Occasion of the Death of the Rev. Thomas Galland, A.M., by SAMUEL DUNN.* London: 12mo. pp. 28. Price 6d.

*The Recovery of a Lost World to God: a Sermon preached before the Wesleyan Missionary Society, in the Spitalfields Chapel, London, on the 25th of April, 1843. By the Rev. J. BEECHAM, one of the Secretaries of the Society. Published at the Request of the Committee.* London: Nichols. 8vo. pp. 24.

*The Anatomy of a Christian. In three Parts. By E. MANN.* London: 24mo. pp. 259.

*Unitarianism Untenable. A Letter addressed to the Unitarians of Chester, Edinburgh, and Norwich,*

*Great Britain; and Pittsburgh, America; by W. J. BAKERWELL, their former Pastor. With an Appendix, containing Scripture Testimony respecting the Nature of our Saviour, the Personality of the Holy Spirit, and the Doctrine of Christian Redemption; interspersed with Remarks. Reprinted from the American Edition of April, 1843.* London: 12mo. pp. 60. Price 1s.

*Portrait of Henry Althaus. A Finely Executed Engraving by Finden, from a Portrait by Morris, of the above distinguished Friend of Sunday Schools and Popular Education.* Proofs 5s; Prints 2s. 6d.

*Helps to English Grammar; or, Easy Exercises for Young Children.* By G. F. GRAHAM, Author of "English, or, the Art of Composition." London: Longman & Co. Foolscap 8vo. pp. 134.

*Grammar for Beginners: being an Introduction to Allen and Cornwell's English School Grammar, by the same Authors.* London: 12mo. pp. 71. Price 1s.

*Exercises on the Geography and History of the Countries and Nations of the Old and New Testaments. For the Use of Bible Classes. Illustrated by Maps.* By JOSEPH HAY, A.M., Minister, Arbroath. Edinburgh: 18mo. pp. 32. Price 6d.

*The Infant Altar; or, Hymns and Prayers for Children.* Brighton: Whittemore. 16mo. square. pp. 48.

*Blind Celestine of Paturages.* Translated from the French. London (Tract Society) 24mo. pp. 72.

*The Morning Star.* London: (Tract Society) 24mo. pp. 36.

*A Present for Female Servants: or, the Secret of their Getting and Keeping Good Places.* By SAMUEL DUNN. Fourth Edition. London: 32mo. pp. 64. Price 6d.

*An Exposure from Personal Observation of Female Prostitution in London, Leeds, and Rochdale, and especially in the city of Glasgow; with Remarks on the Cause, Extent, Results, and Remedy of the Evil.* By WILLIAM LOGAN, City Missionary. Second Edition, enlarged. Glasgow: 12mo. pp. 48. Price 6d.

*Wastefulness, a Tale for Female Servants.* London: pp. 35. Price 3d.

*The Christian Lady's Toilette, or, the Principles which should regulate her Dress, suggested. An Essay read to a Society of Young Ladies, meeting for Mutual Improvement. By one of the Members.* Birmingham: 32mo. pp. 27. Price 2d.

*An Earnest and Affectionate Persuasive to do Good. Extracted from a Work entitled, "Benefacius, or Essays (Attempts) to do Good;" by Dr. COTTON MATHER, of Boston, New England.* Birmingham: 32mo. pp. 43. Price 2d.

*Remarks on the Principles of the Established Church of England.* London: Ward & Co. pp. 12.

*The Eclectic Review.* July, 1843. London: Ward & Co.

# INTELLIGENCE.

## CANADA.

### THE BAPTIST COLLEGE, MONTREAL.

In the fifth Annual Report of this Institution it is stated that the good hand of God has been upon it during the past year, granting encouragement to its friends and supporters. Its members have been enabled to attend to their duties with constancy and success. Some that suffered serious illness have experienced a merciful and thorough restoration to health.

A very desirable change has lately been made in the domestic arrangements of the establishment, by removing it to a large building which stands on the property that was bought by the Society as the site of the College. By this removal the health and comfort of the students have been greatly promoted, the house being very pleasantly and healthfully situated in the outskirt of the city, and easily capable of accommodating upwards of fifteen boarders.

With a view to extend the usefulness of the institution, by opening it, according to the original intention, to youths generally who may desire a liberal education at their own expense, the services of Rev. F. Bosworth have been engaged as tutor. And in consequence of this arrangement, the committee are ready to receive a small number of youths for general literary training, under circumstances highly favourable also to their moral culture.

Let any person should still mistake or misrepresent our object, we must again repeat, *that our main design is to enable young men of approved piety and gifts, when encouraged by their brethren, to improve their minds, and to gain such learning as will, by the divine blessing, render their gifts of more benefit to the church and the world.* And in accordance with this design, such studies are pursued as appear most conducive to mental discipline, and to the faithful interpretation of the bible. The attention paid to classical studies is, therefore, intended to be entirely subservient to biblical and theological learning.

No student can be received without being recommended by his pastor and brethren, as a person whom they judge to be eligible for the ministry of the gospel. Each candidate for admission must also furnish a written statement of his experience as a Christian, and of his leading views of evangelical truth; and at the same time he must present himself for examination before a committee, who

will, if satisfied, admit him for three months, on probation, after which it will be decided whether he shall remain for the usual period of study, which is four years.

Every student is expected to maintain himself to the extent of his means; but when private support is wanting, both education and maintenance are gratuitously provided by the society. But each beneficiary is required to furnish his own books and clothes, together with a few other trifling expenses.

As the institution is open to all young men who may desire its advantages at their own charges, it is proper to add that the above regulations apply only to such students as have in view the ministry of the gospel among the baptists. A classical education may be obtained, on very moderate terms, by any youths that desire to prepare for what are called the learned professions.

The character and amount of the instruction imparted are made in a great measure dependent on the age, circumstances, capacities, and intentions of the students, the constant endeavour being to teach in the shortest time what is likely to be most useful to each. The principal branches of education have hitherto been English grammar and composition, Latin, Greek, Hebrew, Chaldee, and Syriac; also geography, modern and ancient, mathematics, logic, mental philosophy, and ethics. To these may be added German and drawing, though as yet these have not been required.

During the past session, seven have been under instruction with a view to the ministry. Their deportment and their assiduity in study have been in keeping with their principles. They have not been wanting in attempts to do good, by distributing tracts, visiting the hospital and the goal, teaching children in the Sunday-school, and preaching the Word. In several places in and near this city, they have more or less frequently conducted meetings for prayer and exhortation; and during the present vacation they are engaged in preaching the gospel as they have opportunity.

Besides the above students in theology, six youths received literary training at their own expense. Three of these are connected with other religious denominations. One is now student at law.

The examination of the students took place on the 30th and 31st of May. The examiners, the Rev. H. Esson, A.M., of the Scotch church, the Rev. E. Black, D.D., minister of St. Paul's, and the Rev. J. Girdwood, pastor of the baptist church in Mon-



trual, speak in the highest terms of the excellence of the course of study and mode of tuition pursued by the president, Dr. Davies, and of the proficiency of the young men under his care.

## EUROPEAN CONTINENT.

### DENMARK.

We are happy to learn that the worthy pastor of the church in Copenhagen, Mr. Peter Münster, is at large, and active in the service of his Lord. The severe decree recently promulgated has not yet been enforced, and it is believed that the government would rather overlook the proceedings of our brethren than act upon it; though the clergy and many provincial magistrates are animated by a decidedly hostile spirit. Meanwhile a blessing rests on the exertions made for the diffusion of truth. In a letter to Mr. Rothery, dated July 5th, Mr. Münster says,

"Fifty-nine persons have during the last three months been added to the congregation of Copenhagen, which now consists of about 200 members; the other congregations in the country consist of about 100 members. The harvest here in Denmark is relatively great, but there is a lack of able labourers and of pecuniary means. I am invited to different parts of the country, but as my congregation is unwilling to be without me for any length of time, and travelling in this country, when performed with any degree of speed, is expensive, I must, I am sorry to say, suppress my fondest desire of accepting these invitations. The smaller congregations round about the country do also require my attendance, and they intreat me to come to them, but I cannot do it, and this is painful to me. Pray, my dear brother, that the Lord of the harvest may send labourers into his vineyard, and send the necessary means to the propagation of his kingdom; and give to me, unworthy as I am, grace to do the work of my calling with faithfulness, for I must confess, if the Lord did not support me in a wonderful manner, I must succumb under the heavy loads which lie on my weak shoulders; but the power of God, which also is perfected in my weakness, has preserved, and will furthermore preserve me in my trials, that I may remain faithful unto the end.

"Last Sunday I had a visit of upwards of twenty brethren (and among these two superintendents of congregations) from different parts of the country, and likewise one brother from Hamburg; and we enjoyed a mutual advantage and joy in the Lord from this interview.

"There are some brethren, and even sisters, who every Sunday do walk between twenty and thirty English miles, backwards and forwards, on purpose to join the meeting,

such is their desire of congregating and of the Word; and thus it will become necessary to form several small congregations round about in the country."

Mr. Münster acknowledges with thankfulness a remittance of five pounds which Mr. Rothery had had the pleasure of transmitting; and speaks of himself and brethren as greatly cheered by the expressions of sympathy which they had received from their English friends.

### HAMBURG.

In May last, our readers are aware, Mr. Oncken was sentenced to a month's imprisonment for administering the sacraments, not having been ordained by the state church. His imprisonment, however, only lasted five days. His state of health had been bad, and he petitioned the senate to *postpone* his incarceration till he was recovered. The application was successful, and his prayer exceeded, for he was liberated altogether, and in a way that justifies the hope that there will be no more annoyance from this quarter. On this affair Mr. Oncken observes, my last petition before leaving the prison was that I might not be ensnared by conditions, and I rejoice to add that my temporal deliverance was such a one as I need in Christ for my soul—unconditional and free. I am sure great praise is due for the prompt and generous manner in which our senate decided in this matter, and especially to the chief magistrate, Senator Binder, who immediately the decision was come to dispatched a messenger to the prison, and on my arrival at the Town Hall, although at dinner, came out and communicated himself the pleasing intelligence of my freedom. "I am anxious," he adds, "to give in every possible way publicity to this, as in justice I am bound to do."

### FRANCE.

A letter from a protestant gentleman in Paris to the Rev. J. H. Hinton, dated 19th May, 1843, contains the following passages with which we have been favoured.

"The catholic clergy in France, and especially the Jesuits, are at this moment engaged in a furious attack on religious liberty; and the protestants are alarmed at the opposition made to the exercise of their worship. We seem to have returned to the days of Charles the Tenth. A most illiberal obstruction arrests every generous effort among us. For the honour of M. Guizot we must believe that he resists this interference; but we suffer from it.

A journal has just been established for the defence of religious liberty. It is now a

monthly publication, but we want to render it a weekly one, in order to rally the dissidents. We wish to give it a character exclusively religious; but we have been obliged to conform to the sentiment which resists every thing sectarian, and we profess neutrality. In reality, however, we are anti-Romish Christians.

We desire to hold intercourse with the baptist communion of which you are one of the ministers; in order to demonstrate to France that the catholic unity possesses no real advantage, while it would become in fact the oppression of other believers. We wish to publish the exact religious statistics of the three kingdoms. We wish also to

know the cause of that extensive conversion to catholicism which is observable in the church of England. Is it because she fears the loss of her power and her wealth that she inclines to reunite herself to the catholic church? Is such a consummation possible? Can England ever acknowledge the spiritual supremacy of the pope? And will she tolerate the everlasting strife which arises out of the mixture of the spiritual with the temporal? Is it at this moment, when every thing tends to render the church subject to the state, that the queen's government will abdicate one part her sovereignty for the advantage of the pope? Favour me with your views of the actual conflict, and its probable results."

## NEW CHAPELS.

CHARD.



The baptist church at Chard, in the county of Somerset, is of ancient origin. From well-authenticated documents it is known to have existed before the year 1653, and is supposed to have been planted by a Captain Wallington, an officer of Cromwell's army, who appears to have preached in a barn in Crimchard lane. In the year 1700, a place of worship situated on the eastern side of the town, was given by a Mr. George Strong, a clothier, for the use of the church and congregation. This meeting house after a lapse of eighty-six years having

become very much dilapidated, and being too small, another chapel was erected on a spot of ground adjoining, in the year 1786.

From the increased population of the town, (now about 6,000) as well as the changes it has undergone since that period, it has been long felt that the place of worship was too small as well as inconveniently situated. After waiting many years an eligible spot of ground has been obtained, the cost of which (exceeding the sum of £400) has been met by the fulfillment of a generous bequest of



one of the deacons, the late Mr. Samuel Brown. On this spot a chapel has been erected, an elevation of which is given in the above engraving. The dimensions are thirty-four feet by fifty-one, inside the walls, with large and convenient school rooms and vestry behind. The foundation stone was laid March 1, 1842; and the chapel was opened for worship on the 21st of June last. Appropriate discourses were delivered on this occasion by the Rev. George Smith of Poplar, and the Rev. Samuel Nicholson of Plymouth; and prayers were offered by the Rev. Messrs. Clarke of Bridport, Sincox of Dorchester, Evans of Winsham, Fry of Hatch, and Griffith, independent minister of Chard. The services of the day were deeply interesting to the overflowing congregations that assembled, and the collections amounted to more than fifty pounds. The expenditure has been about £1650, of which £700 are still needed.

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#### RAMSGATE, KENT.

On the 11th of July a neat and commodious chapel invested in trust for the baptist denomination was opened for divine worship. The Rev. Thomas Shirley of Sevenoaks preached in the morning; the Rev. William Garwood, minister of the chapel, in the afternoon, and the Rev. Philip Dickerson of Little Alie Street, London, in the evening. The Rev. Messrs. Gates and Reed took part in the devotional services.

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#### NEW CHURCH.

##### LIVERPOOL.

On Lord's day, June 18, 1843, a new particular baptist church was formed in Providence chapel, Pleasant Street, Liverpool, consisting of twenty-seven members, who having conscientious objections to the introduction of instrumental music into the public worship of God, had received their dismission from the church in Lime Street, Liverpool, under the pastoral care of Rev. James Lister, for the purpose of being formed into a church of the same faith and order.

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#### ORDINATIONS.

##### ST. ANDREWS, FIFE, SCOTLAND.

On Tuesday and Wednesday, June 6 and 7, services were held for the purpose of setting apart Mr. T. P. Henderson to the pastoral office over the English baptist church in St. Andrews, the ancient capital of Scotland. On the former evening the Rev. Francis Johnston of Cupar preached. On Wednesday, at 11 o'clock the service was introduced by Mr. Johnston, who read the scriptures and prayed; the Rev. James Blair of Dunfermline

proposed the questions, and offered the ordination prayer, and the Rev. James Clark of Newington, Edinburgh, delivered a discourse on the duties and difficulties of the Christian ministry. In the afternoon Mr. Blair addressed the church. In the evening, the Rev. James Taylor, of the united secession church, St. Andrews, delivered a discourse on Christian union, from Gal. iii. 28, "Ye are all one in Christ Jesus." The services were held in the chapel erected for the use of the church, and opened in October last year.

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#### GUERNSEY.

On Tuesday, July 4, the Rev. Samuel Spurgeon was ordained to the pastorate of the English baptist church, in the Wesley Road, Guernsey. The public service commenced at ten o'clock in the forenoon, by the Rev. J. S. Hine, pastor of the French independent church, reading various appropriate portions of scripture and praying. The Rev. T. Ridge, of the methodist new connexion, stated the nature and design of a Christian church, in a concise and interesting manner. The Rev. Eustace Carey asked the usual questions of the church and the minister, and prayed the ordination prayer. The Rev. J. Millard of Lymington gave the charge to the pastor: the morning service was closed with prayer by the Rev. J. W. Etheridge, Wesleyan.

In the evening the church and congregation assembled. The Rev. W. Laxon, independent, read and prayed. The Rev. E. Carey preached to the people from Heb. xiii. 20, 21. The Rev. S. Williamson, baptist minister of Jersey, concluded the engagements of the day with prayer.

The prospects of Mr. Spurgeon are gratifying; the church being united and increasing. May the little one become a thousand, and, with the three French baptist churches on the island, and their respective pastors, be blessed with an abundant effusion of the Holy Spirit.

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#### SOUTH MOLTON, DEVON.

Mr. J. Teall, from the baptist academy, Taunton, having accepted the unanimous invitation of the church and congregation, South Molton, entered upon his stated labours there the third sabbath in June.

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#### HIGHGATE.

The Rev. G. H. Orchard of Steventon, Beds, has accepted the cordial invitation of the particular baptist church, Southwood Lane, Highgate, to become their pastor; and has entered on his labours.

## KENSINGTON.

The Rev. Francis Wills, having resigned the pastoral charge of the church at Milford, near Lymington, Hants, and accepted the invitation of the church in Silver Street, Kensington, entered on his new charge on Lord's day, July 16th.

## RECENT DEATHS.

MR. J. MACADAM.

James McAdam, a preacher of the gospel, and member of the second baptist church, Carlisle, died in that city June 20, 1843, in his eighty-fourth year. He was a venerable old man, had known the truth, and been a preacher, nearly seventy years; and although the latter part of his life was spent in retirement and obscurity, yet so long as he was able he never ceased to make himself useful in publishing salvation. The following brief sketch, says Mr. Johnston of Cupar, was drawn up from his own lips at my request nearly two years ago, and may not be uninteresting, not only as it relates to the good old man, but also as affording a glimpse of what religion was in our land seventy years ago. He says:

"I was born in Charlemont, county of Armagh, Ireland, April 15, 1760. My father was a farmer and a Roman catholic, my mother a protestant; on account of which difference in sentiment religious education was entirely set aside in the house, the reading of the Bible prohibited, and the family left in gross darkness; so that we had no more knowledge of God or ourselves than the beasts which perish. In this ignorant state I remained till I was twelve years of age; but having a great thirst for instruction in the way of salvation, I began to go to the methodist prayer meeting, at which I soon received a knowledge of God and of myself. But that knowledge was merely by the law, which was the knowledge of sin. I could not see how God could be just and justify the ungodly, though there is nothing more plainly recorded in the scriptures; but from Rom. iii. I thought I saw what was meant by the blessedness of the man to whom the Lord will not impute sin. I then joined the methodist society, and at the age of fifteen was sent out as a travelling preacher to Carlisle, in 1775.

"When I got there I found only twelve members. They had no chapel, but met in a barn behind the Bush inn. A hot persecution attended us wherever we went; and we were in danger of our lives while preaching; but of the Lord's mercy we were spared." Of this time it may be mentioned, I have heard him say, he has been in the pulpit with John Wesley at Whitehaven. "I kept struggling on till next conference, at which

time I was removed to Bernard Castle. But a change of sentiment taking place in my mind, I left the methodists, and went to Kendal. Not knowing what to do, I went first to one place of worship and then to another, but found no satisfaction, and cried to the Lord to help me. Some people can make a meal of anything, but I could not. One sabbath morning I thought I would go and take a walk. I had not gone far till I heard some people singing in a chapel, so I went in and heard a sermon, and saw their order of worship. Here I got a sumptuous meal; to me it was marrow and fatness, wine upon the lees well refined. I got clearly to see that a man is justified by faith, without the deeds of the law; and that by the knowledge of Christ the Lord will justify many, for he hath borne their iniquities. This people were called Inghamites, and finding that the obedience, suffering, and resurrection of Christ formed the ground of their hope, and that the word of God was the rule of their faith and conduct, I joined them, and preached there three years." He now mainly supported his family by working at the same time with his own hands.

"From thence I was removed into Lancashire, where I remained preaching eleven years; during which time my wife died, and left me with five children. I then returned to Carlisle, but unconnected with any society. But I was not idle; for I considered myself accountable to God for my talent, though but one. Accordingly I exercised it in, and twenty miles around, Carlisle. Nor was my labour in vain; for I succeeded in forming a church of about fourteen members at Upperley, a village two miles distant.

"But after many disputes with the baptists, I was obliged to yield to the word of God, and joined them in the year 1820. Upon this the church at Upperley was broken up, for only one of them joined the baptists with me. By the grace of God, I have continued preaching the word wherever an opportunity offered, declaring no other things than Moses and the prophets did say should come to pass. I am now eighty-one years of age, and my change is at hand; and though I have many things to be ashamed of, and as many to repent, yet I see a fulness in Christ more than adequate to the state into which sin has brought me. I see he has finished transgression, and made an end of sin, and brought in everlasting righteousness; and in all my troubles through which I have been brought, what he has done has been the comfort of my mind. I now expect even to realize that promise, 'Where I am ye shall be also.' Yea, I can say, 'Whom have I in heaven but thee, and there is none upon earth I desire besides thee.'"

To this autobiographical sketch I may add, that in consequence of some unpleasantness,



he had been for some years out of fellowship with the Scotch baptist church, but during my stay in Carlisle he joined ours, and was truly happy that he was again favoured with opportunities of commemorating the dying love of his dear Redeemer. Although his deafness precluded his enjoyment of hearing the word, yet he was a frequent attendant at the sanctuary. He used occasionally to preach even after he was eighty years of age, but latterly he was unable to bear the fatigue. He was a hale old man, and was able to be at a friend's house a few days before his death, on which occasion he engaged in prayer. He was confined to his bed only two days before he died. When his end drew nigh, a friend says, he was one of the happiest men he ever saw in the arms of death. At short intervals his breath seemed to leave him, and when it returned a friend said to him, "It is hard work." He answered, with great energy, "Pleasant labour! pleasant labour!" He was asked if Christ was precious, and replied, "Very precious." When asked if he could bear a word of prayer, he said, "Yes, it is always seasonable." Afterwards he exclaimed, "I have fought the good fight, I have finished my course, and am going to my rest." The Christian friends who were with him say they can never forget the heavenly treat they had. His end was peace; he sweetly fell asleep in Jesus almost without a struggle. "Mark the perfect man, and behold the upright, for the end of that man is peace" His second wife, now his widow, survives him, and supports herself by a small school and her own handiwork, living in the sweet hope of ere long being with him in the cloudless realms of glory.

#### MRS. YARNOLD.

Mrs. Sarah Yarnold, the beloved wife of the Rev. William Yarnold, Romsey, Hants, terminated, on the 10th of May, 1843, aged fifty-four, a long season of suffering affliction, which was borne with much Christian patience and submission; and in obedience to the welcome summons of her Lord, departed to mingle with those redeemed spirits that are for ever rejoicing in his glorious presence. This second bereavement in the short space of five weeks has deprived the husband of a very affectionate wife; the children of a parent ever anxious for their spiritual welfare; the church of Christ, of a member to whom its peace and prosperity were very dear; and a wide circle of relatives and Christian friends of an associate who when among them never forgot how sweet it is to love and to be loved of those belonging to Christ.

#### MR. JOHN LANE.

Mr John Lane, of Stepney College, died at Chelsea, on Sunday the 18th of June.

The disease by which he was cut off was a rapid consumption. Symptoms of it began to alarm his friends and interrupt his studies early in April; and in May, after the country air had been resorted to with no good result, it became apparent that he was hastening to the grave. Through the whole of his wasting sickness his mind calmly reposed on the wisdom and goodness of the divine disposal; and in his last days his gentle spirit was peculiarly bedewed with heavenly influences. He peacefully fell asleep in Jesus. In the bloom of an amiable life, at the starting post of a high and holy course, has he been summoned away, and his youthful form now slumbers in the house appointed for all living. Mr. Lane was baptized and admitted into the church at Brompton in October, 1838. In the spring of 1842 he was called to the ministry, and recommended for admission into Stepney college, which he entered in September last. His death was improved by the Rev. W. Barnes in a sermon from John xi. 14; on which occasion several of his fellow-students, as well as many other friends, attended to evince their respect and affection for his memory.

#### MISS SPICE.

Died at Hellesdon, near Norwich, June 29, Emily, eldest daughter of Mr. T. W. Spice of that place, aged 27. As a member of the church under the pastorate of the Rev. J. E. Giles of Leeds, she diligently and unostentatiously laboured in connexion with the Christian Instruction Society and sabbath school, to bring sinners to the Saviour; as one about to be united with an individual now in the ministry, she desired, should life be prolonged, to be eminently useful in the church of Christ; as one suffering from a painful and wasting sickness, she exhibited Christian resignation, patience, cheerfulness, and hope; and as one now gone to glory, she is remembered by those who think of her with affectionate esteem, with sorrow in which there is hope, and with desire of reunion in another, a better, and an undying world.

#### MISCELLANEA.

##### PROFITS OF THE MAGAZINE.

The half-yearly meeting of the proprietors was held July 13th, when the following sums were voted to the widows of deceased ministers:—

		Recommended by	
E. L. H.	. £5	Rev. M. Kent.	
M. C.	. 5	Thomas Winter.	
R. E.	. 3	Thomas Thomas.	
A. E.	. 3	J. Williams.	

## Recommended by

S. W. . . . .	£5	Rev. A. Wayland.
M. V. . . . .	5	G. Jayne.
J. F. . . . .	3	H. Jones.
E. E. . . . .	5	E. Probert.
M. E. . . . .	3	Timothy Thomas.
A. D. . . . .	3	Timothy Thomas.
E. A. . . . .	5	J. Trimming.
H. B. . . . .	5	C. Elven.
E. H. . . . .	5	Thomas Baker.
H. W. . . . .	3	Timothy Thomas.
J. C. . . . .	5	Thos. Middleditch.
S. L. . . . .	3	William Jones.
M. N. . . . .	5	J. Evans.
E. C. . . . .	5	D. Nunnick.
J. A. . . . .	5	J. Boulton.
E. G. . . . .	5	S. Evans.
P. T. . . . .	5	S. Kent.
M. D. . . . .	4	W. Brock.
E. H. . . . .	3	J. Jones.
S. C. . . . .	4	R. Tunley.
E. G. . . . .	4	S. Nicholson.
B. A. . . . .	4	Thomas Dawson.
M. E. . . . .	3	D. R. Stephen.
M. T. . . . .	3	Benjamin Thomas.
J. W. . . . .	3	Dr. Davies.
E. Y. . . . .	5	Mr. J. Penny.

## STEENEY COLLEGE.

The Annual Meeting of subscribers and friends to this institution was held June 22nd, W. B. Gurney, Esq., Treasurer, in the Chair. The Rev. Messrs. Angus, Barnes, Brawn, Gotch, Groser, Hinton, Tomkins, and Messrs. Beddome, Danford, and W. L. Smith, took part in the proceedings. The Report stated that twenty-six students had enjoyed the advantages of the College during the year; of whom ten had matriculated at the University of London. Seven others have passed their examination subsequently. Dr. Murch, the respected Theological Tutor, having found it necessary in consequence of ill health to resign his charge, the Committee has invited the Rev. Dr. Davies of Montreal to succeed him. Of eleven applicants for admission at the present time, the Committee is able to receive only one: four others have been accepted conditionally, but owing to a debt of £700 they cannot be admitted now. It is greatly to be regretted that, at the present important crisis, the usefulness of an institution adapted to the accommodation of six or eight and twenty students should be limited, through want of pecuniary support, to eighteen or twenty.

## RESIGNATION.

The Rev. Robert Brewer informs us that he has resigned his connexion with the baptist church at Coleford, Gloucestershire.

## SUNDAY SCHOOLS.

The Committee of the Sunday School Union being anxious that the attention of ministers and Sunday-school teachers should be directed to some observations in the Report presented to the Annual General Meeting, held in Exeter Hall, 4th May, 1843, we cheerfully transfer them to our pages; persuaded that the increased efficiency of these valuable institutions is at the present time of paramount importance.

"In the Report presented at the last Annual Meeting, reference was made to the returns received from the four London Auxiliaries, as showing that above two-thirds of the schools had lending libraries connected with them for the use of the scholars; that rather more than one-third had select classes for the benefit of elder children; that nearly two-thirds of the teachers were members of Christian churches; that one-third of the children attended morning school, and two-thirds attended afternoon school, on an average of three months. During the last year the Committee felt it their duty to take into consideration the attendance of scholars, feeling by no means satisfied that so large a proportion should be regularly absent, especially at morning school. A deputation was appointed to confer with the Committee of each auxiliary, with the superintendents and secretaries of schools; and such conferences were accordingly held. Other meetings were subsequently convened, when the subject was fully and freely discussed. In some instances doubts were expressed as to the accuracy of the returns, but further inquiries proved their correctness; there were certainly many schools which had a more numerous attendance, but it was thus evident that other schools must be proportionally deficient, in order to produce the general average result. It was found that there were but few schools in which the average morning attendance exceeded one-third of the children belonging to them, while in many it fell considerably short of that number. Several matters were suggested by way of explanation of the fact. It was urged that in many cases the numbers of children on the books were over-rated, by sufficient attention not being paid to the removing the names of those children who have left the school; that the late hour to which business is continued on Saturday nights, operates injuriously on scholars, parents, and teachers; that the morning school, combined with public worship, is objected to by some

parents and scholars on account of the length of time occupied. The Committee feel that these considerations should not be lost sight of, but several facts which were mentioned at the meeting seemed to prove that these circumstances were not sufficient to account for the deficient morning attendance.

"Various remedies for the evil were suggested; referring to the parents of the scholars, to the scholars themselves, to the ministers, to the superintendents, and to the teachers; and the Committee think that they will be promoting the efficiency of Sunday-schools by placing these suggestions on record in their Report, by which means they will be made known to the great body of Sunday-school teachers.

"With respect to the parents, it was recommended that they should be regularly visited by the teachers in order to excite in them an interest in the instruction and regular attendance of their children, and to induce them to prepare their children in time for morning school. It was also thought that a quarterly address to parents, connected with an examination of the children, would be beneficial.

"The scholars should be encouraged to get their clothes ready on Saturday, so as to leave as little as possible to be done on Sunday morning. There should also be more solemnity connected with admission to the school, and it would be desirable that their admission should take place at an earlier age, so as to enable the elder children to bring their younger brothers and sisters with them, and thus prevent their being detained at home to take care of them. If the scholars were encouraged to inquire after their absent school-fellows, a beneficial result might be expected.

"Some striking facts were mentioned at some of the meetings, showing the influence of the attendance of the minister in the school. The Committee are fully aware of the important duties which devolve upon the minister on the Lord's day, and how unfair it would be to ask of him any active interference with the school, but they would respectfully suggest that if he could attend at the time for opening the school in the morning, he would find that the teachers and scholars would be alike ashamed of being absent, unless under the pressure of unavoidable circumstances.

"It is, however, upon the superintendent that the responsibility of conducting the school principally rests. He should feel this, and act up to his station. It is his duty to carry out the regulations of the school with affection, but yet with firmness; he should not be afraid of doing this, even should it compel him to use the language of reproof.

"The Committee, however, feel that while much advantage would result from the above suggestions being acted upon, yet that they

will fail in securing the end desired, unless the teachers at large are faithful to their engagements. They cannot feel too deeply the importance of their work; it is a voluntary one on their part. They profess that love to the Saviour, and concern for the temporal, and especially for the eternal interests of the young, have prompted them to engage in it, and having undertaken the office of a Sunday school teacher, it is no longer a matter of choice whether they shall discharge its duties. The secret of the non-attendance of the children will be found explained in the late and irregular attendance of the teachers. It was fully established that when teachers are punctual, the children will overcome the difficulties which are great in the way of their attendance; the Committee fully concur in this, and they will therefore only add that, with reference to teachers, it was suggested that they should make such previous arrangements as would prevent hindrances on Sunday morning; all of them should belong to the church with which the school is connected; there should be a union of feeling among the teachers; and the instruction given in the school should be rendered more interesting.

"It is with much pleasure that the Committee state that these discussions have not been unproductive of benefit. It is to be regretted that so much difficulty is experienced in obtaining correct returns from many of the schools, but from those which have been received, it appears that during the three months ending the 31st December, 1842, out of 61,905 scholars, there were present on an average in the morning 33,838, and in the afternoon 44,657, thus showing that the morning attendance had increased to more than half, and that the afternoon attendance considerably exceeded two-thirds of the scholars on the books. The Committee trust that teachers will be encouraged to continue to this subject their prayerful attention, that the improvement which has been made may be preserved, and a still larger attendance of scholars be obtained."

#### MARRIAGES.

At Holywell Mount Chapel, London, by the Rev. F. A. Cox, D.D., LL.D., June 6th, the Rev. A. W. GILLSON, baptist minister, Kingsbridge, Devon, to MARGARET, eldest daughter of Mr. Samuel ELLWOOD, of London.

In the baptist chapel, Ridgmount, by the Rev. J. H. Brooks, June 22nd, Mr. ELI MILLARD of Husbourn, Crawley, to ROSANNA, second daughter of Mrs. SIBLEY, of the same place.

In the baptist chapel, Andover, by the Rev. T. Applegate, June 26th, Mr. G. DUGUY to Miss MARTHA SMITH, both of that town.



At Bethany Chapel, Cardiff, by the Rev. W. Jones, June 27, Mr. WILLIAM PELL HILEY, Ironmonger, to JANE, eldest daughter of Mr. George GOULD, deacon of the baptist church, Counterslip, Bristol.

At Regent Street Chapel, Lambeth, by the Rev. John Clarke, baptist missionary from Fernando Po, June 28th, R. B. SHERRING, Esq., of Bristol, to CLARA V. RYLEY, daughter of the Rev. John Ryley of Leicester.

In the baptist chapel, Andover, by Rev. T. Applegate, July 6th, Mr. THOMAS GAYTON, Longparish, to Miss CHARLOTTE WIGMORE, Popham.

At Northampton, July 4th, the Rev. J. JENKINSON, of Kettering, to SELINA, only daughter of the Rev. Joseph ASHFORD, baptist minister of Harpole, Northamptonshire. Immediately on their return from the Superintendent Registrar's office, where the marriage took place, the newly married pair attended the baptist chapel at Harpole, where a special religious service was conducted, and prayer presented on their behalf by the father of the bride.

At Rochdale, on the 12th inst., by the Rev. W. F. Burchell, SAMUEL MORTON PETO, Esq., of Theobalds, Herts, to SARAH AINSWORTH, eldest daughter of Henry KELSALL, Esq., of The Butts, Lancashire.

## CORRESPONDENCE.

### ON THE TRANSMISSION OF MONEY BY POST.

*To the Editor of the Baptist Magazine.*

DEAR SIR,—I received, a few days since, a letter from some unknown friend, stating that a sovereign was enclosed for the "Continental Aid Society," and which I was to acknowledge in your Magazine. Before, however, the letter reached me, the sovereign had been abstracted, and though information was sent to the Post Master General of the theft, no tidings have been heard of the money.

I trust our friends who make remittances will learn from this circumstance the wisdom of sending a post-office order, and not cash.

Dear Sir,

Yours respectfully,

GEORGE MORTON.

*Leeds, July 8th, 1843.*

### ON MUTUAL SUPPORT IN BUSINESS.

*To the Editor of the Baptist Magazine.*

MY DEAR SIR,—A correspondent in the last number of your Magazine, subscribing himself a Layman, supplied an article on "The Mutual Support, in Pecuniary Affairs, which Christians owe to each other." I sincerely approve of almost all he has written, and earnestly wish that all Christians thought and acted as they ought on that subject. There are, however, two sides to every case; and had your lay correspondent given a few friendly hints to Christians who keep shops, his letter would have been greatly improved, and I should not have troubled you with this reply. Doubtless the disciples of our Lord ought to support each other in their pecuniary affairs as much as possible; and I am disposed to think that real Christians

delight in doing so, as far as they can consistently with other circumstances and connexions. They cannot always follow the bent of their own inclinations in this respect, for they are sometimes prevented from dealing with their fellow Christians by previous connexions and engagements, which it might not be well to break. Nor would it be wise for Christians to deal exclusively with each other, even if previous engagements did not prevent; for were they to adopt such a practice, the people of the world, who are wiser in their generation than the children of light, perceiving their exclusiveness, would be very likely to retaliate, by dealing exclusively with the worldly. In that case Christians would be very great losers, for some of their very best customers often are of the world.

The layman refers to failures which have taken place among Christians. Have not such failures much more frequently resulted from lavish expenditure, in dress, furniture, and food—from beginning life too high—keeping too much company—not being diligent in business, and careful to avoid all unnecessary expense, rather than from the neglect of their fellow Christians to give them a full share of their custom?

It has afforded me much pleasure to see repeated attempts made by the disciples of Christ to sustain their brethren in their various stations in society. I cannot doubt that Christians will very much prefer dealing with their brethren in Christ, if those of them who keep shops will sell their goods as cheap as other *fair and honest tradesmen*, and if they are as courteous and accommodating to their Christian customers as worldly men are to those who deal with them. I would on no account recommend a fawning sycophancy to any man; but a polite and courteous attention on the part of shopkeepers is very

becoming them, and very pleasing to their customers whether they are Christians or not. A man who has a few pounds or shillings to part with, likes to spend them where he can purchase at a fair price, and where he feels assured, from past experience, the people will be attentive and obliging. I have lived half a century, and thirty years of that time have been spent in very intimate association with Christian people, and as I have had to provide for a large family, I have had much to do with all sorts of shopkeepers, and I am sorry to be compelled to say I have met with some, whose piety I do not at all suspect, who were not so courteous and obliging in conducting their business as their worldly neighbours, and whose articles were not so cheap as those sold by other fair and honest tradesmen. Christians of this stamp seem to take advantage of the Christianity of their customers, and to presume too much on that circumstance, as though they thought that Christian brethren *must* deal at their shops, and be content to be put off with articles not very desirable, at such prices, even from brethren. It is painful for me to think and write thus; and as a word to the wise is sufficient, I will add no more on this subject, only in closing these lines just remind Christian shopkeepers of two short texts of scripture, which I most earnestly recommend to their attention. The one is 1 Pet. iii. 8, "Be courteous;" and the other is Matt. vii. 12, "Whatsoever ye would that men should do to you, do ye even so to them." From a practical regard to these precepts some Christian tradesmen would be very likely to increase their connexion, and none would be in danger of losing a single customer from a want of polite attention.

Wishing the letter of a Layman may do good, and hoping this will do no evil,

I am yours,

Very respectfully,

A FARMER.

### EDITORIAL POSTSCRIPT.

THE half yearly distribution of the profits of this Magazine among needy widows of baptist ministers took place on the 13th of last month, when the proprietors had the satisfaction of voting to them one hundred and twenty-four pounds. This is a larger sum than has been voted at any previous Midsummer distribution for more than twenty years; and we share with our readers in the gratification yielded by this encouraging fact. Yet, what is it among the many whose necessities lead them to apply! It is painful to contemplate the destitute condition in which many are left when their husbands, who have expended their strength in the service of the churches, cease from their labours. Pleasing

as it is to be able to afford relief to some, it is painful to know that others need it to whom it cannot be extended; and that the aid afforded to those who receive assistance is far from being adequate to their wants. The exertions of our friends, however, to increase the sale have been availing; and we doubt not that they will still be continued and attended with additional success.

In a letter with which Mr. Trend has favoured us, he defends, at considerable length, his views respecting the Concessions of Opponents, developed in his essay in our number for May. The letter was designed for publication; but as there has been a paper on each side of the question, our readers are already in a condition to judge for themselves where the truth lies, and it is doubtful whether a continuance of the discussion would be advantageous. It is just, however, to Mr. Trend to make known the fact that he is not convinced by the arguments of Mr. Angus, or silenced; but is quite prepared to maintain his original position.

Mr. Price, who was deputed to visit London on behalf of the Pontypool Baptist Theological Institution, is anxious to acknowledge the kindness with which he has been received in the metropolis, and the liberal assistance which has been rendered. He expresses also his persuasion that the Christian public can in no way more effectually serve the great cause of religion and of Christian missions, than by patronizing those institutions which prepare devoted and able men for the work of the ministry.

The Factories' Bill is deferred to another session. We rejoice that the ministry should have been taught that a direct attempt to diminish the religious liberty of nonconformists cannot be made without arousing a spirit with which it is impossible to trifle, and endangering the measure into which it is introduced. It must be admitted too that the bill, even as presented the third time to the House, contained objectionable clauses, and was a crude and bungling attempt at legislation. On the other hand, the existing acts, which in the preamble it proposed to repeal, are any thing but satisfactory. Some of our contemporaries who have inveighed strongly against the third edition of the bill, have apparently overlooked some portions of the existing law which it would have superseded. They have compared it with the act passed ten years ago, but have not directed attention to an act passed forty years ago, which it proposed to repeal, and which contained very baneful provisions. By the act of the 42nd of George III., occupiers of mills and factories are bound to cause their apprentices to be instructed on working days and one part of every sabbath; to take care

that they attend divine service once in the month at least; and, if their parents are members of the church of England, to cause them to be examined once in the year at least by the rector, vicar, or curate of the parish, and before they attain the age of eighteen to be taken to the bishop of the diocese for confirmation;—the justices of the peace for the division having power to appoint two visitors, one a justice and the other a clergyman, to enforce the provisions of the act, and to fine the master or mistress of any factory who should infringe them. This act, the bill recently before parliament proposed to repeal; and we confess that we should have been glad to be fairly rid of it. The act of 1833 gave the executive the power of appointing four inspectors, because for want of proper visitors the provisions of the former act had not been duly carried into execution; but it did not take away from the justices of the division the power of appointing visitors, one a magistrate and the other "a clergyman of the established church of England or Scotland as the case may be," or in case that should be found inconvenient, "two such justices, or two such clergymen." As matters now stand, the whole subject of national education will most probably be brought before parliament again next session; we hope that in the interim the dissenting body will prepare for the discussion; and we shall be exceedingly glad to find that all classes of dissenters take what we believe to be the only tenable ground, and maintain that the education of the community is altogether beyond the province of legislation, and is one of those concerns which a government cannot safely be trusted to direct or enforce.

We are happy to learn that Mrs. Owen Bird has arrived safely in Ceylon. She is residing with Mr. and Mrs. Dawson, at Kandy, and is usefully engaged.

Mr. Oughton of Kingston, Mr. Dutton, and Mrs. Knibb, have arrived in London, from Jamaica, all greatly improved in health by their voyage.

We have learned with regret from the daily papers that the Rev. J. Mackenzie, Professor of Biblical Criticism and Church History in the Congregational Theological Academy at Glasgow, was among the number of the passengers in the Pegasus when it struck upon a rock, July 20th, on its passage from Leith to Hull. It appears from the testimony of one of the small number of survivors, that just before the vessel went down, Mr. Mackenzie was seen with a group of kneeling passengers around him, in the midst of whom he was offering prayer. A few years ago, it is said, Mr. Mackenzie preached a funeral sermon for two intimate friends, who were wrecked near the same spot: his text was, "And the sea gave up the dead which were in it."

A correspondent informs us that, a few weeks ago, the house of the baptist minister at Downton, Wilts, was entered in his absence by a bailiff, at the instance of the vicar of the parish, to distrain for two shillings and eleven pence, alleged to be due for two years tithes on a little garden of herbs and flowers; and an old family watch, hanging over the mantel piece, was carried away.

The New York Baptist Advocate says, "The estimated value of property at Hong Kong, held in the name of the Baptist Board of Foreign Missions, is about 8000 dollars. And when it is remembered that these possessions were procured without either money or encouragement from the Board at Boston, it seems to us a strong indication by providence that all things are now ready for lengthening our cords and strengthening our stakes in China. The congregations are increasingly large, and there is a fine prospect of increase in the church."

The Christian Watchman of June 23, contains a paragraph illustrative of the character of the present President of the United States. It is published, it will be remembered, at Boston: "We have noticed with regret the announcement in most of the papers in the city, that our invited guest, the chief magistrate of the United States, while in the city, attended the theatre, and that on sabbath afternoon he visited Mount Auburn. These occurrences cannot fail to fill with sorrow and humiliation the hearts of our citizens which are still animated with those high moral and religious sentiments, that inspired the founders of the New England colonies, and which constitute the basis of every thing distinctive and lovely in New England character. However compatible may have been these things with the ordinary habits of the President, or however congenial to his moral sympathies, he ought as our guest and chief magistrate sufficiently to have remembered where he was, to refrain from setting such an example before our youth."

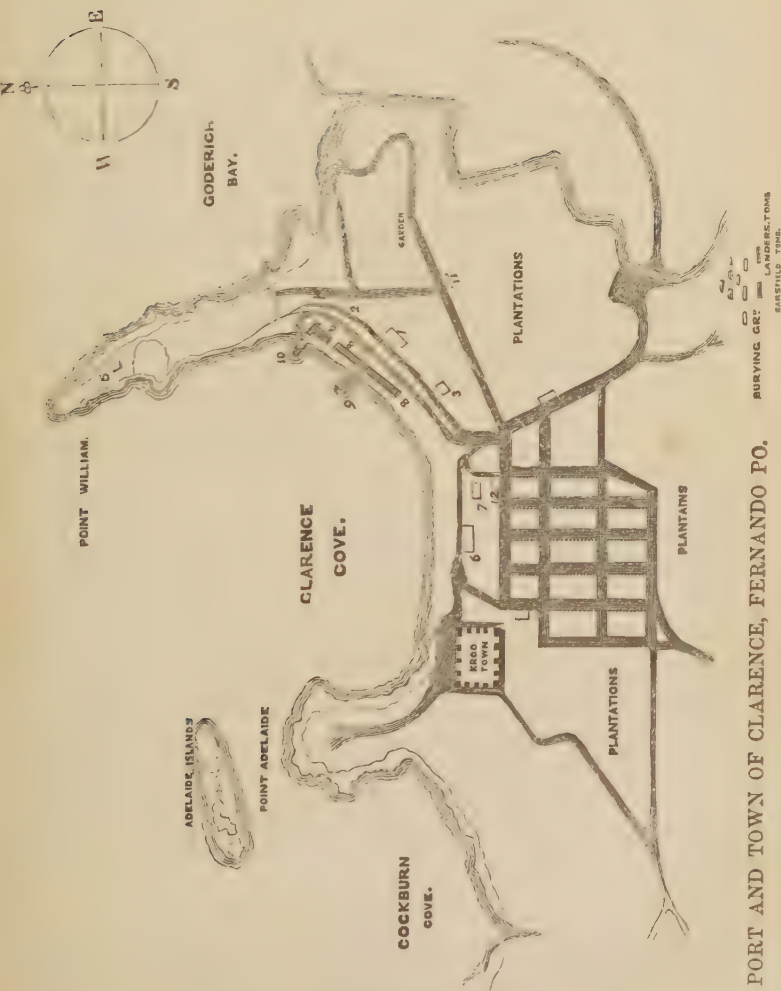
A correspondent, (E. G.) requests the elucidation of a subject respecting which he says he feels some difficulty. He states it thus:—"If a person who had been baptized on his profession of faith, should afterwards profess to have been converted at some time subsequent to his baptism, ought his baptism to be considered valid? My reasons for doubting whether such a person's baptism would be valid are,

"1. If no acceptable obedience can be rendered to God without faith, then such a person has never rendered acceptable obedience to God in the ordinance of baptism.

"2. The scriptures expressly require *faith*, and not a mere *profession* of faith, as a qualification for baptism."



# THE MISSIONARY HERALD.



## AFRICA.

## CLARENCE.

On the other side of this page is a plan of the town of Clarence, Fernando Po. This settlement was formed in 1827, by Colonel Nicolls, in the name of the British government, and with the concurrence of the government of Spain, who held, and still hold, the sovereignty of the island. At that time it was intended to form here a Mixed Commission Court for the adjudication of slavers, but after some years the plan was abandoned, and the property sold to a trading company, from whom it has recently been purchased by the Baptist Missionary Society. The company, while the settlement was its property, purchased of the natives two small tracts of land, running by the coast : these, also, are now the property of the Society. Their value is but small ; but in the event of negroes from Jamaica settling in the island, they will furnish very acceptable provision grounds for their use. The soil and climate are also admirably adapted for the cultivation of cotton, sugar, and other productions of the tropics. The title by which the Society hold the property is the sale of the ground by the natives, and of the premises, &c., by the British government.

Our readers may judge of the size of the settlement from the fact that the two points of the Cove, Point William and Point Adelaide, are about a mile apart. The residences of our missionaries are close to the shore, on a cliff about eighty feet above the sea. Behind them lies the town, and behind the town, the Peak of Clarence, rising to a height of 10,190 feet. On that mountain (and about six miles from Clarence) our missionaries have a piece of land to which, in case of sickness, they can retreat. As it is above what is called *fever height*, it is likely to be more salubrious than the coast.

At Clarence we have premises about to be converted into a chapel, school-room, and houses for our missionaries, and a building that can be used, if need be, as a hospital. Here our friend, Dr. Prince, will reside ; and while occupied in instructing the people in spiritual knowledge, will use his medical skill for their temporal relief. Here, too, Mr. Sturgeon has his school. The last accounts stated the number of children to be about seventy. Upwards of 5000 garments of different kinds have been sent out during the last month—contributions to the good cause from Christian friends in various parts of the country. The acknowledgments, on another page, will prove how much the committee are indebted to the liberality of their friends for agricultural and other implements. To the contributions we have mentioned, we may add the grants of books, &c., from the British and Foreign Bible Society, the Religious Tract Society, the Sunday School Union, and the British and Foreign School Society. The Committee have much reason to acknowledge the goodness of God in giving their cause favour in the eyes of so many friends of Christian missions.

## NEIGHBOURING CONTINENT.

While the island of Fernando Po, with its population of 20,000, will occupy some of the time of our brethren, their attention will be mainly devoted to the neighbouring continent—an extent of not less than eight hundred miles of coast being left to our brethren without a single missionary, with about forty rivers, including the Niger, and the large towns at their mouths. From Badagry, in the

north, where our brethren of the Wesleyan Society have just formed a settlement, to the river Gaboons on the south, where the American Board of Foreign Missions are about to form one, the whole coast is without a missionary or a religious teacher of any kind. The cry of the people is loud and urgent, and it depends on us whether it shall be responded by the Christian church.

## NATIVE AGENCY.

Most of the towns on the coast are insalubrious: European missionaries cannot safely reside in them. They might visit them, and at certain seasons of the year remain at them for a month or two without injury, but it would not be wise to do more. Africans, or those born in tropical climates, alone are qualified for this work; and with thankfulness it should be stated such are not wanting. Mr. Merriek, Mr. Fuller, and Mrs. Prince, who were all born in Jamaica, are now on their voyage; and our brother, Mr. Clarke, is about to visit Jamaica for the purpose of taking with him a band of black and coloured teachers to the land of their fathers. These will go in the first instance to Clarence; and will either settle as opportunity offers at the various towns on the neighbouring coast, or will go from place to place, carrying with them the words of eternal life. In Clarence the number of inhabitants is about 800; they are from more than thirty different tribes, and can in general speak some English in addition to the language of their tribe. The churches in Jamaica also contain individual members of most of these tribes; so that we have in Jamaica or Clarence an agency prepared to our hands.

## MISSION VESSEL.

The necessity for such a vessel as the Committee have ordered, may be judged of from the following remarks, drawn up by our brother, Mr. Clarke.

I. It is an unnecessary exposure of life to go to any distant part of the island in a small canoe, or in an open boat. Tornadoses are very common; frequently, when a strong sea breeze sets in, the sea is too rough for such craft, and the danger from exposure in them to sun and rain, is always great.

The canoe in which I sailed was upset, *twice*, from the danger of going out from the shore, we struck upon rocks. Four hours I have been compelled to continue wetting my umbrella in the sea, to prevent a "*coup de soleil*."

Four towns can be reached from Clarence by land: these contain about 1200 inhabitants. All the others must be journeyed to by sea; so that in order to visit from 15,000 to 20,000 aborigines, we must have the means of going by water to the different landing places.

II. There are no regular traders from Fernando Po to the continent. Vessels calling at Fernando Po on their way to the rivers, are few in number, and uncertain as to time. In most of these it would be unsuitable for missionaries to go, on account of the common practices of many African traders. In the first voyage to the continent, made by Dr. Prince and myself, we ventured to cross to the

River Cameroons in a small boat. We were exposed to the sun and rain, and to a sea almost too high for our little vessel. Fever followed as a consequence, and we believed, that for us to think of a repetition of such a voyage, would be nothing short of tempting God. The Doctor next went in a schooner. The captain was constantly in a state of intoxication; the vessel was not sea-worthy; and in her next voyage was wrecked, when several of the crew were drowned, and the rest were exposed to savage men, near the mouth of the New Calebar. In consequence of the state of the vessel, and the bad accommodation in the rainy season, the Doctor got fever; and, but for his speedy return to Fernando Po, must have fallen a sacrifice to his zeal.

III. Missionaries should be placed in Fernando Po for "*acclimating*;" and when accustomed to the climate of Africa, some should be sent to Cameroons, Bimbia, Bonny, and Calebar. The coast near the Amboises, and the Rio del Rey, should be explored, as the land is high, the country populous and easy of access from the island.

Missionaries placed at the different stations should be visited frequently *with supplies*; a sea voyage and a change should be practi-



cable, when ill health requires them ; and advice from brother missionaries, it should be possible to obtain.

A regular communication is, I think, absolutely necessary for the comfort of the missionaries, and for the speedy and permanent success of the mission. To supply this a steam boat of about fifty tons would be required ; and by means of this, at all seasons we could visit the different stations, impart aid by advice and encouragement, and remove a sick or unsuccessful missionary.

The expense of such a vessel, both original and permanent, would, I believe, be amply repaid by the great facilities it would give for the spread of the gospel in Africa. Fuel would be obtained at the cost of cutting it. The engineer should, if possible, be also a missionary.

IV. Missionaries on first visiting a place, should not be compelled to apply for lodging on board a ship, the captain of which may have rendered himself obnoxious to the people on shore by his extortion or cruelty.

V. Missionaries should not be landed from a canoe or boat, at a town, and cast upon the king, or head-man, for shelter and food. Such was our situation more than once. We had not a small boat or canoe in which to land. We stood in our boat until a captain took pity upon us, and came with his small boat, and took us on shore.

A steam boat with moderate accommodation, would afford a sleeping place at first visits ; our clothing and articles for barter would be more secure on board our own vessel ; and in every point of view this means of conveyance would be economical and use-

ful. Suitable sailing vessels at Fernando Po there are not any, and if there were, the frequent calms would make them nearly useless. The idea of a large boat impelled by oars is altogether out of the question. The boat in which we went to Cameroons and Bimbia, was of fifteen tons, and had oars, but they were comparatively useless, and indeed the hands could scarcely be prevailed upon to use them. The amount of labour of this kind is too great for a hot climate, and the difficulty of obtaining labourers to pull at such oars is always very great. The shelter in such a boat would be of no value, and it would be useless as a place to sleep in by night at the towns we might visit. All these considerations combine to show that a large boat impelled by oars is quite unsuitable for the work we contemplate in Africa.

To withhold this means would be to shut up missionaries in Fernando Po, or to desert those who might occasionally obtain a passage to the mainland. I could hope for no considerable success, unless the means of communication be afforded, and the various stations we hope to establish, be regularly visited, and watched over with devotedness, tenderness, and care.

With the aid of such a vessel we should be able, in connexion with our higher object, to do much to promote civilization ; and to open the way for legitimate trade from the Lagos to the Gaboon, and to an indeterminate extent up the numerous mouths of the Niger and other rivers in the Bights of Benin and Biafra ; cultivation of the soil would no doubt follow, and soon we might hope that a supply of cotton and sugar would be furnished, and a wide field for our manufactures opened throughout this populous country.

A few pages onward there will be found, under the head "Correspondence," some encouraging communications on this subject, from gentlemen whose opinions cannot fail to have great weight with the public.

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## GRAHAM'S TOWN.

THE spacious Baptist Chapel, a view of the elevation of which was presented to the readers of the Herald in February 1842, having been completed, was opened for divine service on the 14th of March, 1843.

The state of society in this colony is very different from that of Fernando Po ; and the Baptist Church at Graham's Town, though it has availed itself of the aid of the Baptist Missionary Society in the selection of its pastors, is perfectly independent in all its proceedings, and instead of receiving, contributes liberally to our funds. It is necessary to premise this, to obviate objections that might otherwise be taken to the elegance of the structure, as described in a local paper, the Cape

Frontier Times, whence we quote, without abridging the account. The harmony and cordial friendship subsisting among Christians of different denominations in this town is very delightful.

The new Baptist chapel in Bathurst-street was opened for public worship on Sunday last; when three appropriate sermons were preached to crowded congregations by the Rev. Messrs. Aveline, Locke, and Shaw. By a singular coincidence, the two latter gentlemen selected the same text for the occasion, Ps. xxvi. 8; but in variety of remark and illustration, these discourses exhibited the possibility of diversity in detail being combined with unity of sentiment and aim. Mr. Aveline's text was Exod. xx. 24, the latter clause.

On Monday evening tea was provided in the spacious school-room adjoining the Wesleyan chapel, which had been kindly lent for the occasion, of which a large assembly from the various religious communities in the town partook. A more numerous party never before assembled in this room, so frequently awarded to these festive purposes, in which "the cup which cheers but not inebriates" waits on each.

No fewer than 300 could have taken tea.

An orchestra was separated at the top of the room, which was occupied by a numerous company of amateur musicians, who kindly performed various pieces for the entertainment of the company.

At the conclusion of the tea, the company adjourned to hold a public meeting in the new chapel, which was again crowded by a respectable and interested audience.

Mr. Aveline presided, and briefly introduced the engagements of the evening.

The assembly was subsequently addressed by the Rev. Messrs. Shaw, Palmer, and Locke, as also by Messrs. Nelson, Temlett, and W. Smith. Nothing could surpass the liberal and kindly feeling which every speaker manifested, and in which the entire congregation appeared wholly to sympathise.

A financial statement was read by the treasurer, Mr. Nelson, by which it appears that the sum of £1032 4s. 8d. has already been paid up; that £112 9s. 6d. of subscriptions remain yet to be collected; and that a debt of £810 remains to be liquidated. Towards the latter, however, we are happy to state, that the following sums are already contributed: by the liberality of Christian friends at Cape Town and Port Elizabeth, during the recent visit of Mr. Nelson to those places, £49 11s. were raised; the collections after the services on Sunday amounted to £45 13s. 2d., and subscriptions were entered into at the public meeting to the amount of £79 2s. 6d., with the probability of augmentation; the proceeds of the tea were £10;—making the opening services produce the handsome sum of £134 15s. 8d.

The probable cost of the building, when externally completed, will be about £2000.

This chapel is another proof of the growing wealth, taste, and Christian liberality of our community. Of its exterior we at present offer no opinion, as the design is not completed; but we are led to expect, that when finished it will be worthy the interior, which is remarkable for its just proportions, chaste yet elegant ceiling and cornice, and general style of painting and fitting up. Nothing of which we can boast in our architectural achievements at all equals the beauty and elegance of the ceiling, which would be admired in any town of Europe.

The pulpit is of the finest and most beautifully grained stinkwood we ever remember to have seen; the pedestal and base in their exquisite graining almost resembling tortoiseshell. It is highly creditable to the workmanship of Mr. Gush, the builder of the chapel. The pulpit is entered from behind, through a private vestry for the use of the minister.

Perhaps the most striking part of the fittings up of the chapel is the furniture of the communion pew—the table and pastor's chair being of massive, yet elegant proportions, and never exceeded in substantial handsomeness by any thing of the kind we remember to have seen. They are made of beautiful and highly polished stinkwood, the massive legs of the table being carved in the Gothic style, to correspond with the chair, which is richly carved in the florid Gothic, and of proportions and solidity that carry the thoughts back to the cloistered buildings, and other ecclesiastical relics of our father-land. We were never so struck with the richness and capabilities of our colonial wood, than by the fittings up of this handsome building.

Mr. James Temlett, jun., is the maker of both table and chair; and the latter, with a liberality highly honourable to our young fellow-townsmen, has been presented to the chapel, in which it will remain, for generations, a lasting monument of his generosity and skill.

The following hymn, composed for the occasion by Mr. Aveline, was sung at several of the services:

Speak, oh speak Jehovah's praises,  
Sweetly let our hymns arise;  
Mercy, mercy 'tis that raises  
All our feelings to the skies:  
Hallelujah,  
Hallelujah, hallelujah. Amen.

He hath help'd us, he hath crown'd us,  
With our long-desired success;  
And the walls, which now surround us,  
Speak his power and will to bless:  
Hallelujah, &c.

When to Afric's sunny region  
 We (or else our fathers) came,  
 Fears, and doubts, and ills—a legion—  
 We surmounted in his name :  
     Hallelujah,  
 Hallelujah, hallelujah. Amen.

'Twas in grateful adoration—  
 'Twas to speak his worthy praise—  
 That we laid these walls' foundation,  
 Where we now the topstone raise :  
     Grace unto it,  
     Grace unto it,  
 Hallelujah. Amen.

Here may truth, as dew distilling,  
 Us, our sons, and daughters bless ;  
 Peace and joy our spirits filling,  
 More than words can e'er express :  
     Hallelujah, &c.

Here may holy love abounding,  
 All its sacred fragrance shed ;  
 Here the gospel trumpet sounding,  
 Thousands to the cross be led :  
     Hallelujah, &c.

Peace on all who favour Zion,  
 Grace with all who love the Lord .  
 May the arm their souls rely on,  
 All its help to them afford !  
     Hallelujah, &c.

## A S I A.

### BEERBHOOM.

From Sewry, in the district of Beerbhoom, a station about one hundred miles N. N. W. of Calcutta, our missionary, Mr. Williams, writes as follows, April 5th, 1843.

My last letter, you will probably recollect, was written under circumstances of considerable discouragement. I was then obliged to inform you, that, instead of enlargement, we had sustained a considerable diminution in numbers ; some having been excluded from our communion, and others having withdrawn themselves. I have now the privilege of acquainting you, that the breach has again, in some measure, been made up ; partly by restoration, and partly by the addition of new members. Of three persons, whom I had lately the pleasure of baptizing, one is of Christian parentage ; and the other two of heathen extraction. All seem to have made a sincere profession, and appear likely to maintain a steady Christian deportment. May they be kept by the power of God, through faith unto salvation ; and may our highest hopes respecting them be realized ! We were all apparently delighted with a fresh accession to our church, after a season of unusual depression. I am truly sorry to say, that there are some nominal Christians residing amongst us, who have never made any profession of religion, and who hold out very little hopes of their speedily doing so. Such, together with others who have been repeatedly excluded from the church, and of whose readmission there is no immediate prospect, are, to say the least, a dishonour to the sacred name they bear, a pernicious example to the Christian community among whom they live, especially to the young ; and a stumbling-block to the heathen around.

Their case is, indeed, a sad one, demanding all our endeavours, if possible, to remedy it. I have lately been thinking of devoting more attention to their truly affecting condition, particularly by making them a more especial subject of prayer, both public and private, and by using the most likely means of awakening them to a sense of their awful state. We ought not to despair of such, though we are apt enough to do so, until met by the question, Is there any thing too hard for the Lord ?

In four schools, one English and three Bengali, we have, at present, about 100 children. The schools are entirely supported by local subscriptions and donations, both of Europeans and natives ; and sustain a decidedly Christian character, the bible being a class-book in all. I prefer educating the natives through the medium of their own language, when this can be effected, but we are obliged, in some degree, to yield to the tide of public opinion, which, in Bengal at least, runs in an opposite direction. Indeed, it is very difficult here to get the children of the higher classes to attend our Bengali schools. But they are ready enough to rush into an English school, as soon as opened, in order to obtain the reputation of possessing an English education, and to qualify themselves for government situations. Our English school is on the increase, and we are expecting an additional native teacher from Calcutta, to assist me in the tuition of the higher classes, and to superintend the school in my



absence during a part of the day, and also during a considerable portion of the cold season.

Our missionary tours, during the past cold season, have been carried on to the extent of former years, and with nearly the same results. In general, we had good, attentive congregations, as eager to obtain our books as ever, though, I fear, they are not all read and studied to the extent of our wishes. But we must do our duty, and leave the result to God. The superstitions of the Hindoo religion are evidently on the wane, and will, ere long, we firmly believe, share the fate of those of other nations, which have long ceased to exist. May the Lord hasten it in his time.

In January last, I had the pleasure of seeing, at Serampore, the greater number of our brethren in Bengal. I doubt not, that the annual association then resolved on, will be attended with many precious fruits. A closer union, both of soul and sentiment, as well as of operations, will no doubt be one result. Our native churches also, are likely to be supplied with a better Christian library than they are at present in possession of; and a new periodical, for their special benefit, has just been set on foot. May the Lord graciously vouchsafe the light of his countenance on all our humble attempts to do good to the souls of our fellow men and fellow Christians.

### MONGHIR.

The state of the mission in this vicinity is thus described in a letter from Mr. John Parson, dated Monghir, Feb. 8th, 1843.

With gratitude I again write to testify of the Lord's goodness to me during a few more months of my sojourn in a strange and heathen land, especially that I have been permitted to proclaim to so many the precious words of salvation. They are rejected and scorned by the many; but if one among the crowd, specially blest of God, shall receive them to his soul's salvation, it will be a rich and gracious reward for labours, which themselves need the exercise of divine forgiveness—the cleansing efficacy of the Saviour's blood.

Since the 21st of November last, either my esteemed brother Lawrence or myself has been constantly engaged in visiting the neighbouring parts of the country. First, on the second anniversary of my arrival in Calcutta, I set out with Nainsukh and a Swiss brother, who is in connexion with Mr. Start, and was then visiting me, for a tour to the villages on either side of the river towards Patna. We extended our visit to a large native town, called Bar, remaining chiefly on this side of the river. In all these villages the word has been frequently preached, both by the missionaries stationed at Patna and here, and also by those passing up and down the river. Hence we met with that kind of reception which we meet with here. The "common people" indeed usually hear us quietly, if they do not lay what we say to heart; but there is rarely an assembly, large or small, in town, village, or field, in parts where the word has been often proclaimed, in which one or more will not be found to do Satan's work in supporting idolatry, or raising a sneer against "the Christians." In Bar I had been led to expect much opposition; but as it frequently happens that where we expect the

greatest trials we are surprised by uncommon aid, so was it here. We did indeed meet many opposers, but we had many attentive hearers, and were enabled to carry the gospel into, I think, almost every street of the town, and were favoured to witness some instances of earnest and candid inquiry that cheered and delighted our hearts. Especially were we interested in the case of a shopkeeper, who, on our first entering the town, invited us to sit down in his shop and expound the scriptures, he having previously known Nainsukh, and was afterwards an attentive listener to the word, whenever spoken at or near his house, and begged a copy of the entire Testament. He has since, on our way through Bar to Gyá, invited us to his shop, and asked us to eat. We then also spoke in his shop to many who came round, and he afterwards proposed some questions, apart from the subject of the discourse, which showed considerable attention to what he had previously read or heard. His cordiality and quiet docility in hearing are something very different from what we usually witness, and in leaving him I felt constrained to entertain the hope that his impressions were the result of the Spirit's power. Oh, may they lead him in living faith to Christ! In returning we kept to the opposite bank of the river, visiting villages one and a half or two miles from the bank, which had much less frequently heard the word; in some of which, in Nainsukh's opinion, the gospel had never before been preached. Our usual plan was to divide into two parties. My Swiss brother, Mr. Hurter, and Nainsukh went on one side, and, taking my bearer with me, I went on the other side; and thus we explored the whole, gathering congregations

of from four or five to eighty or a hundred wherever we could. Here, the holy, anti-idolatrous tendency of the gospel being less known and feared, the opposition was less, and we were frequently listened to for a long time without a dissentient word. Even Brahmins quietly heard, and some expressed their approbation. In one village especially I was favoured to speak to not less, I think, than a hundred and fifty Brahmins, among whom I had scarce any disputation, save from one noisy old man, who, being of a litigious disposition, had frequently gone to the court at Monghir, and had there heard much of the gospel, and came forward boisterously demanding of me, that, as a proof of the truth of what I was saying, I would miraculously heal his foot. Thus is the word of life becoming widely known, while its dissemination gives us constant confirmation of its truth. "The world by wisdom knew not God." "The carnal mind is enmity against God." These and many more passages were forcibly brought to mind as they were daily illustrated and verified by what we saw and experienced. If one thing, however, more than another impressed my mind, it was the utter impossibility of our passing words having any permanent effect except the gracious Spirit should take up the work, and give effect to our most feeble instrumentality.

On my return, brother Lawrence took a fortnight's tour among the villages inland near Monghir, of which I will not attempt to give any account, as he may perhaps himself have written to you. On the 21st of December I set out for a tour to Gyá, in company with brother Hurter, Nainsukh, and Súdín, Mr. Lawrence having kindly afforded me the loan of his tent. The state of the roads appeared to render it necessary to go by way of Patna, but we hoped to come back by way of Behar, and so have an opportunity of visiting many large native towns. In our way we heard that the road to Behar was already dried and passable, though rough, and we resolved to attempt it; but we had only travelled two miles on it, and pitched our tent, when rain came on sufficient to keep us stationary for three days, and render the road in that direction impracticable for weeks to come. With great difficulty, therefore, we retraced our steps to the great Patna road, and proceeded with considerable hindrance, from the broken and muddy state of it. However, after resting ourselves and bullocks at Patna for a day or two, and enjoying an interview and Christian communion at the Lord's table with brother Beddy and his people, we reached Gyá on the 4th of January. At Patna, brother Hurter was detained by a painful circumstance, the mental derangement of one of the brethren, Mr. Schultze. Mr. Beddy sent with us his native preacher, Kásí, who was glad to accompany his brother Nainsukh on such a mission. At Gyá we

found good Mr. Start—who had first proposed to brother Lawrence to come to Gyá this season, and who kindly entertained us all during our stay—and a German brother, Mr. Heinig. We formed altogether a company of six missionaries, three European and three native; and in order to improve the time as well as we could, we usually divided ourselves into three companies, each comprising one European and one native, and went in different directions. The mela had passed over, so that we saw but few pilgrims; but in the fine, wide streets of Sáhíbganj, or the new town, as it is sometimes called, we never lacked a considerable number of hearers. During the first few days of our labour especially, we were met by abundance of boisterous opposition; so that sometimes to attempt to speak was out of the question; and we could but stand still, and allow them to revile, sneer, and blaspheme, while we stood bearing quietly their ridicule, chiefly affected, I hope, with compassion for their awful condition. To the praise alone of divine grace would I say, that I think neither of us once lost his temper, and I believe that our quiet endurance on these occasions was more impressive than our words. Their religion, with all its boasted morality and its definitions of sin, makes no provision for a line of conduct like this, and I humbly hope that such an instance of the tendency of the despised Christian doctrine may prove not to have been fruitless. After they had tested our temper for some time their opposition began to decline; and during the close of our stay we experienced little annoyance beyond the persevering requests of the children and some others for books, with which it would have been wasteful to comply; indeed, we had but a limited field for distribution, as the people of Gyá have been supplied by Mr. Start. Twice we went to a market about two miles from Gyá. The whole term of our stay was eleven days. One individual, whose brother died some time ago, it is hoped, in the faith of the gospel, although he never made an open profession of Christianity, and who is himself thoroughly convinced of the fallacy of Hinduism and the truth of gospel, visited the native brethren every evening for the purpose of religious conversation, and attended our evening family worship, which was conducted in the native language. I do not know who was the honoured agent of conveying the truth first to the minds of these individuals. In leaving this fortress of Satan, we could not but rejoice that a testimony had been borne for Christ, though we lamented, alas! only too feebly, the fatal slavery in which such teeming thousands are held—bonds which, like Peter's chain, can only be dis severed by Almighty power. I was preserved to reach home on the 25th of last month, having spent another sabbath with brother Beddy at Patna, whence we came by boat, as being a saving

both of time and fatigue. At present, brother Lawrence is from home, on a missionary visit to a large mela at Peerpointy, below Bhagulpore, which has generally been visited annually from this station. May the Lord's presence accompany him! During these our tours, dear brother Moore, being mercifully strengthened, has kindly rendered much assistance in the English services. We rejoice to see him thus enabled vigorously to preach, after a long season of inability.

We are all enjoying a merciful degree of health, save dear Mrs. Lawrence, who is still

invalid. My dear motherless babe is thriving under her kind care and the blessing of God, the Author of all good. The year being closed, I return my best and grateful acknowledgments for the bounty of my brethren who, through the medium of the Society and by the grace of the Spirit, have supplied my temporal wants. I have drawn only ten months' salary during the past year.

May I beg my kind Christian regards to my respected brethren and fathers in Christ of the Committee, with entreaties for a continuance in their prayers, and yours.

## SUCSESSES OF MISSIONARIES

### CONNECTED WITH OTHER SOCIETIES.

In Mr. Sheppard's Lecture on Christian Missions delivered at the request of the Committee in April last, the following passage occurs, which will cheer and gratify our readers.

But I proceed to remind you of proofs from fact, that such missions are in our own days not *unsuccessful*. This topic, it may be thought, might have superseded the foregoing; which were suited, as some will judge, only for a former century. But I think, while success continues very partial, and in some cases very small, it were not well to have passed over such arguments as are most independent of it. On the other hand, while the instances of success are so familiar to most Christians that it may be wearisome to have them reproduced, it would be wrong entirely to omit this most practical and welcome kind of defence and encouragement. A few, therefore, I would now adduce, from the testimonies both of other societies and your own.

And first, in the region most remote from us, and whose inhabitants were perhaps at the lowest point of barbarism, the islands of New Zealand; Mr. Turton, a Wesleyan missionary, describes a religious assembly at Aotea, "when about nine hundred members, with their tickets in their hands, were arranged according to their several tribes." They consisted of "natives out of thirty-nine different tribes, amongst whom were the most influential chiefs in this district." "Let those (he adds) account for it who can, otherwise than on the principles of the bible, that so many who were but lately the most *inhuman of cannibals*, and at perpetual war, are now brought together, not merely as *friends*, but as *fellow-sinners*, conscious of their guilt—to worship the same God."

Mr. Waterhouse, of the same society, gives

the words of William, a principal chief, who said, "We are greatly indebted to the missionaries. Before they came, our delight was in *killing and devouring* one another; now we love to read the book, and to dwell in peace, cultivating our lands." He then urged the duty of contributions from the natives to the support of the missions, which have been considerable. From Mr. Williams, of the Church Missionary Society, we learn the desire of these New Zealanders for books. He writes—"Numbers have brought payment beforehand, to make sure of early possession on the arrival of a supply; and since the Testaments printed in New Zealand are expended, they are perfectly satisfied to leave their payment, hearing that others are on their way from England." He also states (from the eastern district), "Their animosities with distant tribes are given up, and their petty quarrels are settled by arbitration." Mr. Hadfield, of the same society, from the west of New Zealand, remarks, "One happy effect of the gospel, which infidelity itself cannot deny, has been the entire cessation of war." Truly, nominal Christians in England may learn much from real Christians at the Antipodes. The Wesleyan missionaries fully confirm the accounts of their desire for "the book;" and one of them (Mr. Warren) writes, "They constantly read it with such attention that many of them find no difficulty in repeating whole epistles from memory."

Let me conduct you very far from these southern islands, to the Esquimaux: and here I shall have recourse to a manuscript German letter, received by a Christian lady from the



Moravian Missionary Lundberg, at Nain, in Labrador. It was given to me by the receiver, and was in answer to a donation from her of clothing for the Esquimaux' children. "You give (writes Mr. Lundberg) to these little ones exceeding joy; and they will not cease, jointly with us, to implore for their benefactors a heavenly blessing from the Father of the orphan and the needy. With hearts full of thanks to Him do we look on the band of heathen Esquimaux who have become believers; who heretofore, in the darkness and delusion of sin, murdered each other and every European whom they could attack: seeing them now enlightened by the holy gospel, and by the power of the blood of Christ, our Reconciler, cleansed from their evil propensities; by the influence of the Holy Spirit peaceful and contented, bearing one another's failings, and so hastening towards the goal. In the last year we had many opportunities to observe this; for in August and September most of our Esquimaux lay under epidemic sickness, by which five adults and two children were removed from this life. Here the wonders of God's grace were signally shown. Not one of the departed discovered fear of death, but rather all rejoiced, at the moment of their farewell to this world, that they were going to Him whose death had redeemed them from an endless penalty. Numerous congregations of converted Esquimaux cannot, from the small number of the nation, be expected. Meanwhile only a few hundreds remain on the whole east coast of Labrador who have not yet given their allegiance to the gospel of Christ."

Passing to South Africa, and the successes of the London Missionary Society there, I cannot omit, though it be so well known, the instance of that "notable robber," that "human lion" (as Mr. Moffat terms him), who, amidst his many ravages, destroyed and burnt one of his missionary stations. Yet afterwards he adds, "Often have I seen him (Africaner) under the shadow of a great rock, nearly the livelong day, eagerly perusing the scripture. Many were the nights he sat with me on a great stone at my door, conversing with me till dawn, on creation, providence, redemption, and the glories of the heavenly world. He would at last rub his hands on his head, exclaiming, 'I have heard enough; I feel as if my head was too small, and as if it would swell with these great subjects.'" "During the whole period I lived there (adds Mr. Moffat) I do not remember having occasion to be grieved with him, or to complain of any part of his conduct. His very faults seemed to 'lean to virtue's side.' It may be emphatically said of him, that 'he wept with those who wept.' Notwithstanding all his spoils of former years, he had little to spare; but he was ever on the alert to stretch out a helping hand to the widow and the fatherless.

He who was formerly like a firebrand, would now make any sacrifice to prevent collision, would entreat contending parties to be reconciled, and ask, 'What have I now of all the battles which I fought, and all the cattle I took, but shame and remorse?' "Mr. Moffat prepared a colonial farmer for a visit from Africaner (who accompanied him in the disguise of a servant), by saying, "He is now a truly good man." The farmer answered, "I can believe almost any thing you say, but that I cannot credit. There seven wonders in the world; that would be the eighth." At last he said, "Well, if what you assert be true, as sure as the sun is over our heads I will go with you to see him, though he killed my own uncle." "Africaner was then presented to him, and when the farmer had assured himself that the terror of the border stood before him, now meek and lamb-like in his whole deportment, he lifted up his eyes and exclaimed, 'O God, what cannot thy grace accomplish!'"

Nor can I resist offering a very different instance. "Mamonyatsi" (Mr. Moffat writes) "was a Matabelle captive, and had remained some time in the service of Mrs. Moffat. From her union with the church to the day of her death, she was a living epistle of the power of the gospel. Once I found her weeping. I said, 'What is the cause of your sorrow? Is the baby still unwell?' 'No.' 'Your mother-in-law?' 'No, no (she said), it is my own dear mother, who bore me.' Here, holding out Luke's gospel in a hand wet with tears, she said, 'My mother will never see this word; she will never hear this good news. Oh, my mother and my friends, they live in heathen darkness: and shall they die without seeing the light which has shone on me, and without tasting that love which I have tasted?' Truly these words are a whole lecture on missions.

Messrs. Freeman and Johns (of the same society) record among the martyrdoms of Madagascar, that of Ra-fara-lahy, a young man of property, who, continuing to hold meetings for worship in his house, was put in irons. Every thing being done to extort the names of his companions, he said, "Here am I; let the queen do what she pleases with me: I have done it, but I will not accuse my friends." "He went with his executioners, speaking to them all the way of Jesus Christ, and how happy he felt at the thought of shortly seeing him who had loved him and died for him. When he rose from his knees after fervent intercessions at the place of death, they prepared to throw him on the ground: he said there was no need, as he was now ready to die; laid himself down, and was immediately put to death."

A different kind of martyrdom is related in the journal of Mr. Harley, of the Church Missionary Society, stationed at Trichoor, in Cochin. "A Syrian named Curiatha was

reclaimed from a most sinful course by a copy of the gospels which he received from the late Mr. Ridsdale. In studying it he became quite another man; abandoned his covetous and worldly views, and travelled through great part of Southern India, preaching, and quite careless of any worldly emolu-

ment. He was preaching in the Kunnam-koollam bazaar, when an opposer of the truth, a Syrian, became so incensed that he went home, and, procuring a knife, stabbed Curiatha to the heart, who, putting up a prayer for his murderer, fell lifeless.

## CORRESPONDENCE.

*To the Rev. John Clarke.*

*Bath, June 11th, 1843.*

DEAR SIR,

I can most highly commend your plan for the benefit of Africa. I firmly believe that Fernando Po is the best point from which to forward the civilization and the education of the negroes. I conceive that a Steam Vessel will be absolutely necessary for your purpose. I hope you will accept the enclosed small donation (£20), as a proof of the warm interest that I take in your present object.

Believe me, my dear Sir,

Ever very faithfully yours,

T. F. BUXTON.

*To the Rev. John Clarke.*

*Playford Hall, June 10th, 1843.*

DEAR MR. CLARKE,

Perhaps I need not tell you, that I would do every thing in my power to forward your views, as having been a faithful and indefatigable labourer in the cause of deeply injured Africa, but how shall I do it? I may state first, that having devoted myself for near fifty-nine years to the sacred cause of the abolition of slavery and the slave-trade, I ought to be a judge of what would be proper measures for promoting it, and of thereby opening a door for the civilization of its degraded inhabitants. Having premised this, I may now state it as my opinion that, situated as Fernando Po is, I mean locally, I can devise no plan more judicious, or more likely to answer the end proposed, than that which appears in your printed paper. Were it only for the necessary comfort of the missionaries, who are willing to encounter hardships and dangers, and even the risk of life itself, to benefit their fellow-creatures in their best interests, and thereby to glorify God, I think your request of a small vessel for missionary exertions should be complied with. But when I know that Fernando Po is situated opposite

the great rivers which flow into the Niger, and opposite also to the great continent of Africa, and only twenty or thirty miles from it, and where the tribes of Africans are the most *superstitious and barbarous of any upon its coast*, I think such a vessel as that now sought for would afford a facility of intercourse between the benighted natives and the Christian missionaries, which would be productive of *such a glorious moral change* as would fill the heart of every good man with joy. Were a man to reside in that part of Africa of which I am now speaking, for a few weeks, he might see, perhaps, the worship of a shark; or an innocent fellow-creature, but of a black skin, fastened to a post in one of the rivers there, with the hinder parts under water, to be devoured piecemeal by this ravenous divinity as a peace-offering; or he might see the funeral of some great man, where perhaps twenty or more of his slaves were thrown into the same grave, and buried with him alive, to wait upon him in another world. Oh! should such scenes knowingly be permitted to be going on when the gospel has appeared among us. But, alas! the gospel is not yet known among these poor creatures. The Europeans who have hitherto visited their shores have been generally monsters, men without any moral principle, and who have made them bleed at every pore for the sake of sordid gain, and who, so far from taking the gospel with them, have *encouraged* them in all their *cruel and wicked superstitions*. But now I hope the day-star of righteousness, and better customs and manners, is beginning to dawn upon them, and may the little vessel which you solicit be the bearer of "the glad tidings" to this much injured and greatly suffering people.

I am, dear Sir, with a due sense of all your services to your fellow-creatures,

Yours truly,

THOMAS CLARKSON.

*To the Rev. John Clarke.*

*Shooters Hill, 9th June, 1843.*

MY DEAR MR. CLARKE,

I have received and read with much pleasure your note of the 6th instant, and the papers which accompany it.

With regard to the printed paper I beg to say, that I entirely agree with the principles and views, and can fully confirm the statements it contains, I have therefore only to repeat what I said at the Jubilee Meeting of the Baptist Society, which was, "That considering such a vessel as could both steam and sail, vitally necessary to the success of missionary labours, I strongly recommended its adoption, and entreated the aid of all Christian men for the accomplishment of that object; considering that my twelve years experience in that beautiful but long oppressed region, and the warm interest I have ever taken in its welfare entitled me to be a good judge of the best means of promoting it." The respected names which are signed to your paper, will, I feel assured, be a further guarantee of its truth and usefulness.

\* \* \* \* \*

I feel it my duty, although myself a member of the Church of England, to bear testimony to the good your Society has done and is doing to the natives of Africa, as well in the West Indies as on the African coast. Wherever your Society has planted the banner of the Christian religion, not only the spiritual but the temporal interests of the natives have been improved; piety, accompanied by sobriety, industry, and frugality have appeared, and have been followed by a greater degree of comfort, and even opulence, than could have been hoped for in so short a time. This has been accomplished by the religious instruction imparted, and by that afforded in tropical agriculture, peaceful and legal commerce, and by the schools established for the instruction of children.

I trust it will not be considered out of place here to add, what I have so often repeated both to government and the public, that if my views are followed in the future government of Africa, and that the different missionary societies follow up with equal zeal the plans adopted by the Baptist Missionary Society, Africa will yet repay the fifty millions expended by Great Britain, so munificently, but in many cases so injudiciously, in her noble endeavours to make amends to the African race, for the injuries inflicted upon them by some of our ancestors.

Wishing you, my dear and respected friend, all happiness and success in your dangerous but glorious and disinterested undertaking,

I remain your faithful friend and  
humble servant,

EDWARD NICOLLS.

*Late Commandant and Superintendent  
of Fernando Po.*

*To the Rev. John Clarke.*

*London, 15, Great St. Helen's,  
23rd June, 1843.*

SIR,

I have much pleasure in stating that an establishment at Clarence Cove, Fernando Po, where the youth of that island, and of the neighbouring mainland of Africa, may receive the inestimable benefits of a Christian education, combined with instruction in the useful arts and agriculture, will, in my opinion, be more successful than any similar efforts that have hitherto been made in other parts of the coast of Africa.

My reasons for thinking so are, that from the Cape de Verds to the Cape of Good Hope, the only places that have sufficient elevation to secure the health of European residents are Cameroons and Fernando Po—the latter island you have wisely selected as your head-quarters—it has an elevation of 10,500 feet above the level of the sea—is free from marshy ground—has a fruitful soil—a harbour as secure as the London Docks—a peaceable population—and every advantage that nature can bestow on a tropical colony. It has always appeared to me to be the Gibraltar of Western Africa, commanding as it does all the navigable rivers that flow into the Bights of Benin and Biafra, including among them the embouchures of the Niger, Bonny, Calabar, Cameroons, Malemba, and Gaboon Rivers, the only channels by which Europeans or civilized Africans can ever penetrate into the interior, and upon whose banks at present three-fourths of the palm oil and ivory shipped to this country are collected.

Placed in the centre of the European trade, an establishment at Fernando Po which will number among its residents a physician, and it is to be hoped eventually possess an hospital, above the fever level (4000 feet) will be of the most essential service to the crews of the English traders and men-of-war; and on this account alone is entitled to the support of the mercantile public, and Her Majesty's government.



Although your settlement at Clarence Cove is situated so close to the great marts of our commerce, it is seldom visited by the *outward bound* traders, who go direct to the palm oil rivers, the communication by this means with the mainland cannot therefore be kept up, while the frequent and long continued calms render it all times in small sailing craft very uncertain; to render your Mission as exten-

sively useful as its position is central, a steam boat to keep up the communication with the mainland is indispensable.

Wishing you success in your enterprise,

I remain,

Sir,

Yours very respectfully,

MACGREGOR LAIRD.

## LETTERS RECEIVED FROM MISSIONARIES.

**EAST INDIES.**—Calcutta, Rev. J. Thomas, Feb. 9 and 20, March 3 and 18, April 12 and 19; Rev. Dr. Yates, April 7; Rev. J. Wenger, Feb. 19, April 20; Rev. A. Leslie, April 11; Rev. W. W. Evans, Oct. 19, Feb. 7, March 18.—Entally, Rev. G. Small, Feb. 9 (from Serampore), April 11.—Patna, Rev. H. Beddy, March 15 and 28, April 15.—Monghyr, Rev. John Parsons, Feb. 8; Rev. J. Lawrence, March 17.—Sewry, Rev. J. Williamson, April 5.—Agra, Rev. T. Phillips, August 5.

**CEYLON.**—Kandy, Rev. E. Daniel, Feb. 17, March 16; Rev. C. C. Dawson, March 20.—Colombo, Rev. E. Daniel, April 15.

## WEST INDIES.

**JAMAICA.**—Kingston, Rev. J. Tinson, April 1, May 8 and 31; Rev. W. Nash, March 29 (off St. Domingo); Rev. J. H. Wood, March 16, April 1 and 5; Rev. S. Oughton, March 22 and 29.—Yallahs, Rev. J. Tinson, April 15 and 21.—Port Maria, Rev. D. Day, March 14, April 13, May 16.—Jericho, Rev. E. Hewett, March 15, May 22.—Fuller's Field, Rev. W. Hume, Feb. 27, May 26.—Spanish Town, Rev. H. C. Taylor and others, March 9; Rev. T. Dowson, March 21, April 15.—Salters' Hill, Rev. W. Dendy, May 1 and 8.—Bethsephil, Rev. T. Pickton, March 6, May 11.—Old Harbour, Rev. H. C. Taylor, March 28, May 4

and 17.—Montego Bay, Rev. T. Burchell, Feb. 28, April 18; Rev. P. H. Cornford, May 4.—Kettering, Rev. T. Burchell and others, Feb. 23; Rev. W. Knibb, March 1 and 28, April 5, May 13 and 31.—Ebony Grove, Rev. J. Reid, March 23.—Savanna-la-Mar, Rev. J. Hutchins, Feb. 10.—St. Ann's Bay, Rev. T. F. Abbott, March 14 (two letters), April 27, May 3.—Ocho Rios, Rev. B. Millard, May 29.—Stewart Town, Rev. B. B. Dexter, March 26; Rev. J. Tinson, April 27.—Bethsalem, Rev. John May, April 18.—Gurney's Mount, Rev. E. Woolley, Feb. 27, May 9 and 15.—Bethany, Rev. H. J. Dutton, Dec. 7.

**BAHAMAS.**—Nassau, Rev. H. Capern, March 10; Rev. W. Rycroft, March 9, April 21.—Turk's Island, Rev. W. Littlewood, April 2, May 15.

**TRINIDAD.**—Port of Spain, Rev. G. Cowen, March 3.

**HONDURAS.**—Belize, Rev. A. Henderson, Feb. 18.

**WESTERN AFRICA.**—Fernando Po, Rev. T. Sturgeon, Dec. 9 to 13 (several letters), Feb. 10 and 13, March 7, 9, and 10. Off Cape Finisterre, Dr. G. K. Prince, June 24 (all well).

**SOUTH AFRICA.**—Graham's Town, Rev. G. Aveline, January 27.

## ACKNOWLEDGMENTS.

The thanks of the Committee are presented to an Old Subscriber, for a parcel of Magazines; to the Rev. R. Brewer, of Coleford, for Henry's Commentary, Butler's Analogy, and other books, for the Theological Institution, Jamaica; to Miss E. Price, and the Misses Barker, of Islington, for a box of useful articles, for the Rev. W. Knibb; to Mr. John Clay, of Steep Lane, for Calvin's Sermons, 1 vol. folio, for the Theological Institution, Jamaica; to Friends at Bow, for a case of useful and fancy articles, for the Rev. W. W. Evans, of Calcutta; to friends at Rochdale, for a box of apparel and haberdashery, for the Rev. T. Burchell; to Mr. Ward, of Romford, for a parcel of Magazines and Reports, for the Rev. C. C. Dawson, of Ceylon; to Mrs. Williams, of Reading, for a box of useful articles, for the Rev. J. M. Phillippo; to Mrs. Hull, and friends at Watford, for a case of clothing, &c., for the Montego Bay School; to the British and Foreign Bible Society, for a grant of Bibles and Testaments, for Hayti; to Miss Lade, for two parcels of useful articles, for Nassau; to Mrs. Fisher, for a box of useful articles, for the Rev. P. H. Cornford; to Mr. John Wright,

of Bristol, for specimens of copy books, for West Indian schools; to the sisters and friends of Rev. E. Woolley, for a case of clothing and useful articles, for himself; to Mr. E. Hancock, of Bath, for ten volumes of the Baptist Magazine; to Rev. C. Hardecastle, of Waterford, for a box of books (fifteen vols.), for the Theological Institution, Jamaica; to Miss Kilvington, of Ilford, for a parcel of Magazines, for Rev. J. E. Henderson; to friends at Ramsgate, for a case of clothing, &c., for Rev. W. Knibb; to Miss Sewell, of Stepney, for a box of clothing, &c., for Rev. B. Millard; to Mrs. Clements and Miss Sarjeant, of Laytonstone, for two boxes of clothing, &c., for Rev. H. Capern and Rev. A. Henderson; and to friends at place unknown, for a box, for Rev. W. Lloyd.

The Committee have thankfully to acknowledge the kindness of the British and Foreign Bible Society, the Religious Tract Society, and the Sunday School Union, for valuable grants for the use of the Missionaries at Fernando Po. Their thanks are likewise due to friends in various parts of the country for the following presents to the same Mission: a box of clothing (including a gross of combs from Messrs. Stewart and Rowell), from friends at Aberdeen, for Rev. J. Merrick; a box of clothing and useful articles, from ladies at Halifax; fifteen volumes of the Baptist Magazine, from Mr. J. Walker, of Halifax; fifteen volumes of the Evangelical Magazine, from Miss Sherwood, of Beverley; a case of books, from R. B. Sherring, Esq., of Bristol, for Rev. J. Clarke; a bale of clothing, from friends at Rochdale; a case of clothing, from the ladies connected with Mr. Haldane's church, Edinburgh, for Rev. J. Clarke; a parcel of tracts, from Mrs. Knevett, Exeter, for Dr. Prince; a parcel of frocks, from Mrs. Stephenson, of Taunton; a box of clothing, from friends at Bourton on the Water, for Rev. J. Clarke; a package (in oil cloth), from friends at Newcastle, for Rev. J. Clarke; a box of clothing, from ladies of the Baptist congregation, St. Andrew's Street, Cambridge, by Mrs. Edmond Foster; a parcel, from friends at Regent Street, Lambeth, for Dr. Prince; a parcel of dresses and haberdashery, from friends at Torrington; a parcel, from Mrs. Young, of Addlestone, for Rev. T. Sturgeon; a case of axes and chisels, from G. Bayley, Esq., of Camberwell; a parcel, from X. Y. Z.; a case of clothing, &c., from ladies at Wotton under Edge; Baptist Magazines (about twenty-six years'), from Rev. J. Griffith, Wotton under Edge; a case of clothing, from friends at Devonport, by Mrs. Horton; a box of clothing, from friends at Plymouth, by Miss Square; a box of clothing and materials, from friends at Ashford; a box of clothing, from friends at Sabden, by Mrs. Foster; a box of clothing, from friends at Shelford; two parcels of clothing, from Mrs. Meredith, of Lambeth; a case of clothing, from friends at Exeter; a parcel of books, from Mrs. E. Forster, of Tottenham, for Rev. J. Clarke; a chest of clothing, from friends at Islington Green, for Rev. J. Clarke; a case of clothing, from Mrs. and the Misses Cowell, of Prescott Street; a chest of clothing, from friends at Horsington; a parcel of clothing, from ladies of Lion Street, Walworth; a parcel of clothing, from friends at Tottenham, by Mrs. Davies, for Rev. J. Clarke; a parcel of clothing, &c., from friends at Tottenham, for Mr. and Mrs. Sturgeon; a package, from friends at Manchester, for Rev. J. Clarke; a parcel of clothing, from Mrs. Clements and Miss Sargent, for Rev. J. Clarke; a box of tools, from Mr. J. Burn, of Berwick, for Rev. J. Clarke; a cask of clothing, from the ladies of Eagle Street, for Rev. J. Clarke; two packages of books, from friends at Northampton, for Dr. Prince; a Bible, from Mr. Edward Cross, for Rev. J. Clarke; a cask of tools, ironmongery, &c., from Messrs. Bligh, of Whitechapel; a box of clothing, from ladies at Hampton and Harlington, for Rev. J. Merrick; a box of clothing, from friends at Folkstone, for Rev. J. Clarke; a parcel of clothing, from friends at Amersham, by Mr. West; a box of clothing, from friends at Downton, for Rev. J. Merrick; a box of clothing, from ladies at Salisbury, for Rev. T. Sturgeon; a parcel of clothing, from Miss Penny, for Rev. J. Clarke; two boxes and a bag of clothing and tools, from friends at Waltham Abbey, for Rev. T. Sturgeon; two boxes, from friends at Ross; a package of clothing and books, from friends at Loughton, for Rev. T. Sturgeon; a box of clothing, from friends at Clipstone, by Mrs. Gough, for Rev. J. Clarke; a box of clothing, from friends at Thornbury, for Rev. J. Clarke; a case of clothing, from Mrs. Croffer, of Liverpool, for Rev. J. Clarke; two cases of clothing, &c., from friends at Norwich, for Rev. J. Clarke; a package of clothing, from friends at Maze Pond, for Rev. J. Clarke; a chest of clothing, &c., from friends at Ipswich; a box of clothing, from young friends at Montacute, for Dr. Prince; a

chest of clothing, &c., from friends at Wellington, for Dr. Prince ; a box of clothing, &c., from friends at Devizes, for Rev. J. Merrick ; a parcel of clothing, &c., from friends at Colchester ; a box of clothing, &c., from friends at Keynsham, for Rev. J. Merrick ; a chest of clothing, &c., from friends at Lincoln, for Rev. J. Clarke ; a package of clothing, from friends at Liverpool, for Rev. J. Clarke ; a case of clothing, &c., from the ladies of Prescott Street, by Miss Bowser, for Rev. J. Clarke ; a parcel of clothing, &c., from Mrs. Gouldsmith, of Hackney, for Dr. Prince ; a case of clothing, &c., from friends at Pershore, by Mrs. Hudson, for Rev. J. Clarke ; a box of clothing, &c., from ladies of York Street Chapel, Bath, for Rev. J. Clarke ; a package of clothing, from a member of the church, Somerset Street, Bath, for Rev. J. Clarke ; a parcel of knives, from Mrs. Gray, of South Crescent ; a box of clothing, &c., from friends at Wincanton ; a box of clothing, &c., from friends at Louth, by Miss Beeten, for Rev. J. Clarke ; a case of clothing, from friends at Bristol ; a case of clothing, from friends at Birmingham, by Mrs. Harwood ; a box of clothing, from friends at Alcester, by Mrs. Brown ; a parcel of fancy articles, from Miss Nichols, of Battersea ; a parcel of knives and forks, from Mrs. Watson, of Walworth, for Rev. J. Merrick ; a parcel of clothing, from the Misses Watson, of Walworth ; a box of clothing, from friends at Hoxton, by Rev. J. Rothery, for Rev. J. Clarke ; a box of clothing and useful articles, from friends at St. Austell, for Rev. J. Clarke ; a box of clothing, &c., from friends at Luton, for Rev. J. Clarke ; two cases, containing a lathe and tools, from Mr. Lees, of Ashton under Lyne ; a case of clothing, from friends at Devonshire Square ; a box of cutlery, from friends at St. Albans, for Rev. J. Merrick ; a case of clothing, from friends at St. Albans, for Rev. J. Merrick ; a parcel of clothing, from Miss Quant, of Bury St. Edmunds ; a parcel of clothing, from Mrs. Thomas Smith ; a box of clothing, from friends at Margate ; a box and parcel of clothing, &c., from friends at Haddenham, by Rev. P. Tyler, for Rev. J. Merrick ; a trunk, box, and parcel of clothing, &c., from friends at Watford, by Rev. E. Hull, for Rev. J. Merrick ; five packages of clothing, from friends at John Street, for Dr. Prince ; a case of scripture prints, from friends at Stepney, by Miss Higgs, for Dr. Prince ; a box of clothing and books, with a portable writing desk and various valuable books, from Mr. Charles Robson, of Berwick, for Rev. J. Clarke ; a box of books, from Mr. John Paxton, of Berwick, for Rev. John Clarke ; a package of clothing, from ladies at Berwick, for Rev. J. Clarke ; a parcel of ironmongery, from Mr. Alexander Moor, of Berwick, for Rev. J. Clarke ; a parcel of "unsold articles from the Jubilee Bazaar," Bugbrook, for Dr. Prince ; a chest of clothing, from friends at Falmouth, by Rev. I. Watts, for Rev. J. Clarke ; a box of buttons, from Messrs. Turner, of Birmingham ; a box of steel buttons and brass ornaments, from Mr. John Aston, of Birmingham ; a parcel of cotton handkerchiefs, from Mr. Houghton, of Birmingham ; a parcel of clothing, from ladies at Mount Zion Chapel, Birmingham ; a parcel of useful articles, from Mrs. Earp, of Birmingham ; a parcel of clothing, from Mrs. Lewis and Miss Mines, of Diss, for Rev. J. Clarke ; a parcel of clothing and useful articles, from friends at Cupar, Fife, by Mrs. Johnston, for Rev. J. Clarke ; a box of clothing and books, from friends at Cirencester, by Rev. D. White, for Rev. J. Clarke ; a box of clothing and useful articles, from friends at Edinburgh, by Rev. J. Innes and Rev. J. Watson (by Mr. Rose), for Rev. J. Clarke ; a box of clothing, from young ladies of Broadmead, Bristol, by Mr. E. H. Phillips, for Rev. J. Clarke ; two packages of clothing and useful articles, from friends of the Baptist church at Ross, by Mr. Smith ; twenty-two reams of paper, from Mr. Joseph Town, of Leeds ; a parcel of clothing, from friends at Town Malling ; a box of books, &c., from the Sunday scholars at Lymington, for Rev. J. Clarke ; a box of clothing, from friends at Newcastle, by Mrs. Foster, for the same ; a parcel of clothing, from Mrs. Jones, of Hackney, for the same ; Walton's Polyglott New Testament, folio, elegantly bound in Russia, from friends at Leeds, by Rev. P. J. Saffery, and a parcel of books, from Mrs. Howard, of Ackworth, Yorkshire, for the same ; a crate of earthenware from Mr. Wright, Pottery, Chesterfield, for Dr. Prince ; and a box of clothing, from friends at Brixham, by Miss Anstie, for Rev. J. Clarke.

Mr. Angus thankfully acknowledges the receipt of a parcel, for the African Mission, from A. B., Birmingham.

Dr. Prince wishes thankfully to acknowledge, also, several presents of valuable articles from friends in Northamptonshire and other parts of the country, for the African Mission.



## CONTRIBUTIONS

*Received on account of the Baptist Missionary Society, during the month of June, 1843.*

ANNUAL COLLECTIONS IN LONDON AND ITS VICINITY, APRIL 23.			BUCKINGHAMSHIRE.			DEVONSHIRE.		
£ s. d.			Amersham—			Devonport—		
Jamaica Row, Bermondsey .....			Miss Drayton's Scholars, for <i>African Press</i> .....			Collected by Miss Elizabeth Watts .....		
Shoreditch, Ebenezer Chapel .....			Aston Clinton—			HERTFORDSHIRE.		
1 16 0			Collections and Subscriptions .....			Mill End .....		
<i>Annual Subscriptions.</i>			Buckingham—			Royston—		
Dewer, Mrs. ....			Collections and Subscriptions .....			Wedd, J. P., Esq., A.S. ....		
Hewett, Mr. J. ....			23 3 6			St. Albans, on account ..		
Hewett, Mrs. ....			Chesham—			Church, Mrs. ....		
Shenstone, Rev. J. B. ...			Collection (moiety) ...			LANCASHIRE.		
1 1 0			Contributions .....			Liverpool .....		
<i>Donations.</i>			Gold Hill—			Neale, Mr. John, for		
Eardley, Mr., Islington, by Mr. Lucas, for <i>Africa</i> .....			Collection .....			<i>Africa</i> .....		
Negroes' Friend Society, for <i>Schools</i> .....			Sunday School .....			Pembroke Chapel Sunday School, fourth half yearly subscription for two orphan girls at <i>Monghyr</i> ...		
Society for Promoting Female Education in the East, for <i>Orphan School, Patna</i> .....			Haddenham—			4 0 0		
Tritton, Joseph, Esq., for <i>African Press</i> .....			Collections .....			NORTHAMPTONSHIRE.		
1 0 0			Contributions .....			County Auxiliary, on account .....		
<i>Legacy.</i>			Kingshill—			100 0 0		
Baron, Mr. George, late of Bridlington .....			Contributions .....			NORTHUMBERLAND.		
100 0 0			Long Crendon—			Newcastle, Newcastle ...		
<i>LONDON AND MIDDLESEX</i>			Collected by Miss R. Dodwell .....			15 0 6		
<i>AUXILIARIES.</i>			Missenden—			SOMERSETSHIRE.		
John Street, Bedford Row, on account .....			Collections .....			Bristol, balance of last year's account .....		
50 0 0			Contributions .....			202 2 2		
Tottenham—			Mursley—			Ditto, on account of present year .....		
Children in British School, in farthings, for <i>Africa</i> .....			Collection .....			265 0 0		
0 13 0			Box .....			Do., Infant School, by Mr. Sherring, for <i>Schools</i> .....		
			Princes' Risboro'—			5 0 0		
			Collection .....			SURREY.		
			Contributions .....			Horsell, by Rev. W. C. Ellis .....		
			Do., Sunday School .....			0 10 3		
			Speen—			SCOTLAND.		
			Collections .....			Coldstream, additional, by Rev. Dr. Thomson ..		
			Stoney Stratford—			0 5 0		
			Collections .....					
			Contributions .....					
			Swanbourne—					
			Collection .....					
			1 1 0					
			Towersey, by Rev. P. Tyler—					
			Collection and Box ...					
			3 0 0					

## CONTRIBUTIONS TO THE JUBILEE FUND,

*From the 1st to the 30th of June, 1843.*

£ s. d.			£ s. d.			£ s. d.		
Bristol—			Cox, Rev. Dr., for			Ross—		
Cary, Mr., for <i>Miss Vessel</i> .....			<i>Missionary Vessel</i> ...			A Sunday school Girl, by Mrs. Prowles .....		
2 0 0			Deane, Messrs. G. and J., for <i>do.</i> .....			0 8 0		
Earls' Colne—			Harild, Robt., Esq., by G. B. Woolley, Esq., for <i>do.</i> .....			Sadden—		
Farrants, Mr. Z., and family, 2nd contrib. ....			1 0 0			Sunday school, by Geo. Foster, Esq. ....		
0 13 3			Jackson, Mr. S., for <i>Missionary Vessel</i> ...			8 3 6		
Inskip—			Murch, Rev. Dr., for <i>do.</i> .....			Laycock, B., an old Guinea, carefully preserved for many years, for <i>Miss Vessel</i> .....		
Bamber, Mr. John ....			5 0 0			1 1 0		
2 2 0			Luton—			Swanwick—		
Liverpool .....			How, Mr. R. ....			Collection .....		
2 9 9			5 0 0			Proceeds of tea party ..		
Coward, John, Esq., in full of £200 .....			Pigott, Mr. F. ....			0 18 2		
100 0 0			5 0 0			Children's Cards .....		
London—						0 18 2		
Buxton, Sir T. F., Bt, for <i>Miss Vessel</i> .....						West Row, Mildenhall..		
20 0 0						1 10 0		

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by the Treasurer or Secretary, at the Mission-House, 6, Fen-court, Fenchurch-street, London: in Edinburgh, by the Rev. Christopher Anderson, or H. D. Dickie, Esq.; in Glasgow, by Mr. Joseph Swan; in Dublin, by John Parkes, Esq., Richmond-street; at the Baptist Mission-Press, Calcutta, by the Rev. J. Thomas; at Kingston, Jamaica, by the Rev. Samuel Oughton; and at New York, United States, by W. Colgate, Esq.

## IRISH CHRONICLE.

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ERE we resume the general views of Ireland, and of the efforts of the church of Christ to promote pure and undefiled religion there, which the Chronicle of this year in former months has given, it may be right to select a few extracts from the journals and letters of men who have long laboured in the field. At the present moment an agitation is going on in that country, which throws obstacles in the way of beloved brethren who would arrest the attention of men to the things which belong to their peace ; still they labour, and, as might be made abundantly evident, not without proofs that God is with them. Thus one, under date of the third of the present month, writes :—

I have great pleasure in informing you that we are still making some progress, and that the Lord is still blessing us. I have already informed you that two were baptized the last month but one ; and now I have again to express my renewed thankfulness to my heavenly Father that two others were baptized, one last Sunday week, and another yesterday. The crowd attending at the water-side, among whom were several Roman Catholics, were most orderly and attentive, and their expression of countenance evinced the deepest interest in the service. We have arranged to have another baptism next Sunday week, and I doubt not that the attendance will be large and orderly. My congregation at A—— is not, on the whole, so good as it has been, and another is in a measure scattered by the influence and controversial sermons of the clergyman of the parish. However averse I may be to controversial discussion generally, I could not longer hesitate about my path of duty. One cannot be silent and see a numerous congregation diminish. I have then entered upon a course of sermons on subjects at issue between us and the parties who commenced this warfare ; and I find that the people will come back again. It is strange that whilst the church party decry the motives of repealers, and urge upon all Protestants the necessity of union, &c., still they cannot generally let the gospel have free course. But the repealers may have what motives they may, the state clergy may assume all the consequence of apostolic succession, our duty is still plain, and our prospects are becoming brighter. Only let us simply cling to the cross, and sympathize with an oppressed, and peeled, and (shall I have to say it ?) a degraded people.

A friend who has resided long in the province of Ulster, and laboured there in the gospel, writing to the Society for an agent to occupy the ground from which, through age and infirmity, he must soon retreat, says :—

We have only heard of the good you were devising at a distance. If you send us now such an agent as I have mentioned, he can have a circuit of forty miles at least, and have above twelve small churches to meet with upon his route, who would be glad to see him. There is a good house now vacant, which I was the means of building forty years ago, and of which I am the principal trustee, about sixteen miles from this, where a small baptist church met for several years. The principal person who took the lead among them became favourable to Methodist views, and so they have discontinued their meeting for some time : an active person labouring there might be the means of bringing the scattered members together and doing much good. If your Society intends to occupy a station in this extensive county (Tyrone), this place, A——, a good market town, would be a good place to commence, and I would introduce your agent to the various churches through the province.

It is very easy for an itinerant now to go through this quarter to what it was forty years ago, when there was not a single church upon the New Testament plan through all this north. A Christian preacher will not need to travel now many miles till he will meet with



brethren who will give him a hearty welcome. When I came to Ireland it would have been considered a great convenience to have a house to meet in, for want of which we were often obliged to meet in barns, small cabins, and at other times in the fields. Now there are places of worship for the accommodation of people, so that any person who has zeal and love to engage in the good work would enter the field under very favourable circumstances.

It will gratify some of our readers, especially such as have kindly taken a deep interest in the rising cause at Conlig, to read the following communication from Mr. Mulhern.

During the last month I have kept up regular preaching at Conlig three times a-week; and the congregation, which had somewhat suffered by my absence in England for five or six weeks, has revived, so that the attendance is now quite as good as ever. The church and congregation has, however, suffered last month by emigration to America; and we are about to suffer a further loss in a few weeks by Mr. P——'s removal from us to Bristol College. He has been very useful in the sabbath school and other departments, and his loss will be greatly felt. At Bangor station, the attendance has been rather better lately than usual, owing to the efforts of a worthy Christian lady, who pays the bellman in that town for giving public notice of the meeting on the morning of every day I preach there. My week-day meetings in Newtownards are generally well attended, and I trust good is being effected which, by the blessing of God, may be more evident another day. We are endeavouring to sow the seed in all directions, and praying that God may give the increase. After all the kind exertions you have made on behalf of our new chapel, you will be glad to hear that we have now, blessed be God, and many thanks to our friends every where who so kindly and liberally aided us, got it completely out of debt. After we had made every effort apparently in our power, sixteen pounds were still wanted to pay off the bills, when W. Pirie, Esq., of Conlig House, a gentleman of the Presbyterian connexion, kindly gave me the whole of this sum, and expressed the pleasure he has felt at witnessing the good effects of our labours in the neighbourhood. The church and congregation have since, by a self-denying effort, made up about £8 among themselves, and expect to get a little more yet, to put the house in better order.

However desirable to me to be permitted to prosecute the peaceable path of my missionary labours without interruption and opposition, this it appears is not to be expected. The Covenanter minister in this town has, according to public notice, which brought a great number of persons to hear him, delivered a course of lectures on the ordinance of baptism; and as he made many statements, before large audiences, of a highly prejudicial nature regarding the sentiments of the baptists, calculated to leave an injurious impression on the minds of the people, I have had to enter on a course of lectures on the same subject. Last Lord's-day evening I delivered the first, before about 260 attentive hearers. I have proposed delivering two more. I trust the Lord will give me ability, and enable me to defend, in the exercise of prudence and good will towards all, his own cause from misrepresentation; and overrule all for the promotion of his own glory and the advancement of his own cause.

\* \* Mr. Mulhern is anxious we should present his thanks, and those of friends, to the donors, for the following contributions to his chapel, with which he was favoured during a recent visit to this country.

	£	s.	d.		£	s.	d.		£	s.	d.
London—				Geldart, Mr. T. ....	0	10	0	Cropper, Mr. G. ....	0	5	0
Bowser, Mr. A. T. ....	2	0	0	Ringer, Mr. J. ....	0	10	0	Francom, Mr. J. ....	0	5	0
Coward, Mr., by Mr.				Two Nieces of J. Col-				Hobbs, Mr. J., Esq. ....	0	5	0
Stock .....	1	1	0	man, Esq. ....	0	5	0	Hampton, T. H., Esq. ....	0	10	0
Gurney, W. B., Esq. ....	0	10	6	Sadler, Mr. R. ....	0	5	0	Houghton, Mr. J. B. ....	0	5	0
Jackson, A., Esq. ....	0	15	0	Watford—				Jeffrey, Mr. J. R. ....	0	10	0
Norton, Rev. W. ....	0	10	0	A friend, by Rev. Mr.				Johnson, Mr. R. ....	0	10	0
B. Collen .....	0	2	6	Hull .....				Lister, Rev. J. ....	0	5	0
Norwich—				Tring—				Lyon, Mr. ....	0	5	0
Brook, Rev. W. ....	0	10	0	Butcher, Mr. ....				Palethorpe, Mr. ....	0	10	0
Colman, J., Esq. ....	1	0	0	Elliott, Mr. ....				A friend .....	0	10	0
Colman, Mr. Jas. ....	0	10	0	Firth, Mrs. ....				A friend .....	0	5	0
Culley, H., Esq. ....	0	10	0	Kingham, Mrs. ....				Ditto .....	0	2	6
Culley, J., Esq. ....	0	10	0	Olney, Mrs. ....				Roberts, Mr. R. ....	0	10	0
Cozene, Mr. J. ....	0	10	0	Shenston, Mrs. ....				Birmingham—			
Caperman and Son ...	0	5	0	Woodman, Mr. T. ....				Butler, Mr. E. ....			
Cooke, Mr. S. ....	0	5	0	Manchester—				B. B. ....			
Culley, Mr. H. ....	0	5	0	Callender, Mr. ....				Court, Mr. ....			
Davey, Miss. ....	0	10	0	Liverpool—				Davis, Mr. J. ....			
Aggs, Miss. ....	0	5	0	Birrell, Rev. Mr. ....				Griffiths and Hopkins,			
Fletcher, Mr. J. ....	0	5	0	Brown, Mr. E. ....				Messrs. ....			
Gooderson, Mr. J. ....	0	10	0	Coward, J., Esq. ....				Harrison, Mr. H. ....			
Harmer, Mr. ....	0	5	0					Lawden, Mr. A. ....			



	£	s.	d.		£	s.	d.		£	s.	d.
Lowe, Mr. W.....	0	2	6	Pearson, Mr.....	0	2	6	Collection after Lord's			
Middlemore, Mr. W...	0	10	0	Perrey, Mr. J. C.....	0	2	6	supper at Heneage St.			
Morgan, Rev. T.....	0	5	0	Lepard, B., Esq.....	0	10	0	Chapel .....	3	7	6
Mitchell, Mrs.....	0	2	6	Room, W. and F. ....	0	10	0	A friend .....	0	2	0
Moorson, — Esq.....	0	10	0	Taylor, Mr. ....	0	2	6	Ditto .....	0	1	0
Phillips, Mr. W.....	0	5	0	Tippine and Lawden ..	0	10	0	Wright, Mr. J.....	0	10	0

Our beloved brother Harcastle's correspondence also adds pleasing evidence that God is giving success to the work in which he is engaged. Mr. Harcastle says—

You will remember that I informed you of the baptism of three of our young friends about two months since. Last Lord's-day two others publicly professed their faith in Christ. We had very interesting services both morning and evening, at the latter of which the Lord's supper was administered before many spectators, some of whom have expressed the pleasure they felt on the occasion. We expected a third candidate for baptism, who was prevented from participating of that ordinance; but the impediment having been removed, our friends were assembled again this morning (Wednesday), when the ordinance was also administered to a member of another Christian church, who had listened to a portion of our dear brother Trestrail's discourse on the Lord's-day, and became decided on this act of obedience, which conscience had frequently urged before in vain. The addition of seven to our number in one year is quite an era; it has filled us with gratitude, and we hope incited us to renewed devotedness to the cause of Christ.

By this time many of our readers will have heard of the sudden and very painful death of Mr. William Cozens, while travelling in Ireland with the benevolent design of ascertaining, by actual inspection, the condition of the people, and of encouraging dear brethren who labour there, by exercises of sympathy, counsel, and prayer. He had visited the north and the west, and was proceeding, by the Shannon, the ordinary route, to the south.

As he was passing through a lock on one of the canals by which the navigation of that river is effected, he looked out of the window of the boat to ascertain the cause of some jerk which was felt. At this instant his head was struck violently by the lock-gate. Mrs. Cozens was with him. He lived long enough to reach Limerick, a few miles distant, where his beloved wife, far from home, and amid strangers, became a widow. Deep was the sympathy with her cherished by many, and kind the aid which all were ready to afford in the very trying scene. Thanks are hereby tendered to dear friends whose kindness sought to alleviate her sorrows. Mr. Cozens was long a steady and active friend of the Society. He took an intelligent view of Ireland's moral necessities, and on all occasions readily and liberally contributed to supply them. It is hoped that some more appropriate memorial than this page can record will be given of one of whom it may be emphatically said, "He was a faithful man, and feared God above many." On hearing of the mournful event the Committee recorded in their minutes the following resolution:—

That this Committee learn, with feelings of deep sorrow, the loss which has been sustained, not only by this institution, of which he was long a warm and devoted friend, but by the denomination in general, in the sudden and afflictive removal of their friend and colleague, Mr. William Cozens. The Committee tender to his bereaved widow and family their sincere and affectionate condolence, humbly imploring of him whose overruling hand in even this event they would devoutly recognize, that the richest consolations may be imparted to them. They would gratefully cherish the remembrance of his steady and enlightened zeal, especially for Ireland's welfare, and desire to tread in his steps, as he trod in the steps of Him who went about doing good: "looking," as their friend did, "for the mercy of our Lord Jesus Christ unto eternal life."

## CONTRIBUTIONS UP TO THE END OF JUNE, 1843.

Collected by Rev. S. Davis.			£	s.	d.	£			s.	d.		
London—						Whitchurch, Hants—			Church Street, Black-			
Mr. Marlborough.....	1	0	0	Collection.....			1	8	6	friars, by Mr. Gill-		
Mr. T. Napier.....	0	10	0	Mr. Seorey.....			1	1	0	more.....		
J. H.....	1	0	0	Miss Seorey.....			0	2	6	Hewett, Mr. Islington		
Mr. Jefferiss.....	0	5	0	Mr. W. Chappell.....			0	10	0	Miss A. Wells, Strump-		
A Friend, H.....	0	5	0	Long Parish—						shaw, by Rev. A.		
Mr. Hurren.....	0	10	0	Mrs. Fitcher.....			0	10	0	Powell, Norwich....		
Mr. R. Aylwin.....	1	0	0	Andover—						Mr. Sadler, Norwich..		
Mr. James Bell.....	1	0	0	Mr. Baker.....			2	0	0	Rev. W. Tomlin,		
Mr. D. Green.....	0	10	0	Mr. Millard.....			0	7	6	Chesham (ann.).....		
Rev. P. Latrobe.....	0	10	0	Mr. Young.....			0	10	0	By Rev. Isaac M'Carthy.		
Mr. Poole.....	0	10	0	Mr. Jukes.....			0	2	6	Rahue and Ferbane, Ireland—		
Mr. Mallahin.....	1	0	0	Collection.....			0	15	0	Bagnall, W., Esq.....		
Mr. S. Wilkin.....	1	0	0	Broughton and Wallop—						Mrs. James, deceased		
Spalding and Hodge....	1	0	0	Collection.....			5	11	3	Leamon, Joseph, Esq.		
Mr. S. Williams.....	0	10	0	Received by the Secretary.						Bagnall, A., Esq.....		
Mr. C. Kennerley.....	0	10	0	Rev. Owen Clarke, (ann.)			0	10	0	Bagnall, Mrs. Grace...		
Mr. J. Hewett.....	0	10	0	Limerick, by Rev. W. Thomas—						Bagnall, Miss Grace...		
Friend, H. (Sheffield),				Alexander's, Brothers,						Bagnall, Miss Jemima		
by Mr. Burls.....	5	0	0	for schools.....			0	10	0	Bagnall, Master John		
Mrs. Williams, by do.	0	10	0	Burr, Adam John, Esq.,						By Mr. W. Lorimer.		
New Mill and Tring—				two years, 1842—43			2	0	0	Tubbermore—		
Coll. in the Chapels...	7	4	10	Burr, Mrs. Richard...			2	0	0	Collection, Grainge ...		
Mr. Butcher, sen.....	1	0	0	Barrett, Mr. J.....			0	10	0	Miss B. Hamilton,		
Mr. Butcher, jun.....	1	0	0	Banatyne, James, Esq.			0	10	0	Maghera.....		
Colnbrook—				Bernard, Edward, Esq.			0	5	0	Mrs. Newman, Bow (ann.)		
Collection at the Rev.				Morris, James, Esq....			0	10	0	Mr. Henry Gouldsmith,		
W. Coleman's.....	7	8	0	Sikes, F. C., Esq.....			0	5	0	Lewes.....		
Mr. R. Ibotson.....	0	10	0	Thrapston, by Rev. B. C. Young—						Mr. J. Davis, Reading...		
Mr. P. Ibotson.....	0	10	0	Collections.....			7	8	4	By Miss Dent, Milton...		
Newbury—				Mr. W. Hill.....			0	10	0	In Stamps, from Rev.		
Mr. Hedges.....	1	0	0	Missionary Box, by						Joseph Davis, Miss		
Mr. Graham.....	1	0	0	Miss Hensman.....			0	4	3	Leese's Box.....		
Mr. J. Brown.....	0	10	6	At Fen Court, by Rev. Joseph						Aughavoy Coagh and		
Mr. J. Elkins.....	0	5	0	Angus, A.M.—						Cookstown, by Mr. J.		
Mr. Harbert.....	0	10	0	P., Banbury.....			0	10	0	Hamilton.....		
Mr. H. Keens.....	0	5	0	Prescott Street Aux-						Chesham, by Rev. W.		
Mr. Flint.....	0	10	0	iliary, by Mr. Morris,						Payne.....		
Mr. W. Keens.....	0	5	0	Treasurer.....			20	0	0	Messrs. Heare & Veary,		
Mr. Turner.....	0	5	0	Poor Widow's Thank-						by Rev. C. Stovel....		
A Friend, by Mrs.				Offering.....			0	10	0	Mr. Cobb, Margate, (ann.)		
Coxhead.....	0	2	6	John Foster, Esq.,						Samuel Collard, Esq.,		
Mrs. Hewett, at Wind-				Biggleswade.....			10	0	0	(annual).....		
sor.....	0	5	0	Messrs. Banks and						Collection at Association		
Collection at Rev. J.				Sons, Haddington...			1	1	0	held at Cardigan, by		
B. Pike's.....	2	4	0	Trinity Chapel, Rev.						Rev. D. Rees.....		
Mrs. Davies.....	0	5	0	B. Lewis.....			12	2	5	Harlow—		
Mr. Corker.....	0	5	0	Collection at Public						Friends, by Miss Lodge		
Mrs. Coxeter.....	0	3	0	Meeting, April 25,						Moiety of Public Col-		
Mr. Asprey.....	0	10	6	1843.....			18	18	0	lection.....		

Subscriptions and Donations thankfully received by the Secretary, Rev. SAMUEL GREEN, 61, Queen's Row, Walworth; by the Rev. JOSEPH ANGUS, at the Baptist Mission Rooms, 6, Fen Court, Fenchurch-street; and the Rev. STEPHEN DAVIS, 92, St. John-street-road, Islington; ROBERT STOCK, Esq., Treasurer, Regent-street; Mr. J. SANDERS, 104, Great Russell-street, Bloomsbury, Messrs. GLYN, HALLIFAX, MILLS, and Co., Bankers, 67, Lombard-street, at the Union Bank, Argyle Place; by the Rev. C. ANDERSON, Edinburgh; the Rev. Mr. INNES, Frederick-street, Edinburgh; by the Rev. C. HARDCASTLE, Waterford; Rev. F. TRESTRAIL, Rock Grove Terrace, Strand-road, Cork; by Mr. J. HOPKINS, Cambridge Crescent, Birmingham; Rev. GEORGE GOULD, 1, Seville Place, Dublin; and by any Baptist Minister, in any of our principal towns.